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The Universalist Leader

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—*From an Editorial in the Leader.*

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Μιγμα

One of the proclaimed purposes of the Ku Klux Klan is to uphold the Constitution. That sounds like a laudable purpose. . . . The plain truth is that they know very little about the Constitution. Doubtless that document has been read by no more Ku Klux Klan members than other citizens. Certain it is that in their very numerous public utterances they show a profound ignorance of the Constitution, the spirit of our government, the genius of our institutions, and of that plain horse-sense Americanism which makes it possible for more than one hundred millions of people to live together in comparative comfort. (*Chester T. Crowell.*)

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The Devil is determined to have a showdown. Does he exist, or does he not exist? Dr. Slaten, who does not believe it, has been dismissed from his post as professor of Biblical literature and religious education at William Jewell College, situated in the cheerful-sounding town of Liberty, Missouri. The fundamentalists have no doubts as to the Devil's existence, and, after this dismissal, the free-thinkers are not likely to doubt it either! (*The Independent.*)

υ λ

The Convention of the New York Federation of Labor has gone on record as favoring the abolition of the State Constabulary. Every once in a while some labor union breaks out in rage against the police. Why not abolish all the police? And why not go the whole hog and abolish all umpires from baseball games, all bossy parents from families, all referees from prize fights, and so give everybody a chance for a free fight? (*Current Opinion.*)

υ λ

Work for the things that life needs, for things that are illusions, for Dead Sea fruit, for ashes; work for a look at the stars, for the sense of things made happier for many men, for the lifting of loads from tired backs. Work—it is the order of the Supreme One. (*Franklin K. Lane.*)

υ λ

Our dealings with the Indians form a melancholy chapter of the country's history. It is possible, however, to take a charitable view of our delinquencies in the past on the ground of real or supposed exigencies in the days of pioneering. But to rob the Pueblo Indians of their land, or of their right to continue in the peaceful enjoyment of their distinctive civilization, would be a flagrant and utterly inexcusable outrage. It is to be hoped that public opinion will make impossible the placing of this threatened blot on the American name. (*The Independent.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

A BRAVE MARTYR TO DUTY

SEATED in our comfortable offices or even driving through blizzards on our solid roads, it is hard for us to visualize conditions as they have existed on the North Atlantic for the past six or eight weeks.

Storm succeeding storm with scarcely a day's interregnum, winds of cyclonic power, waves mountain high, spray freezing as it falls, pianos torn loose wrecking saloons and cable drums torn loose hurled down on sleeping men in forecastles—even the mightiest ocean liners have come into port behind their schedules, covered with ice, and damaged by the storms they have faced, and many craft have been driven ashore or gone down.

In such a storm Captain Matthews of the S. S. Hatteras of the Baltimore Steamship Company died, "a brave martyr to duty," said the officers of the S. S. President Adams. He stuck to the bridge day after day and night after night, clothes soaked and freezing upon him. When he contracted pneumonia there was no doctor on board.

When through the marvel of the wireless a diagnosis was made by the doctor of the Finland some hundreds of miles away, as the diagnosis was received from one direction, there flashed in the words, "I concur in the diagnosis," from a doctor hundreds of miles away in another direction. When treatment was ordered, there was no brandy on board or any effective substitute. When Captain Matthews died there was no burial service available, and again, upon request by radio, the impressive words of a time-honored service were flashed back to be said above the silent form before it was consigned to the deep.

More impressive than the words themselves, more impressive even than the method by which they were transmitted, were the circumstances attending the burial—the wild and stormy North Atlantic, the battered little craft he had brought through, and the unspoken love and loyalty of the horny-handed, weather-beaten men surrounding him.

Though conditions have changed and craft are stronger and seamen have many allies of which the pioneers never dreamed, still nature is far from conquered, and the struggle calls forth the finest qualities of brain and the sternest qualities of will.

The path of progress all along is marked by the sacrifice of men like Captain Matthews—"brave martyrs to duty." They may not have known that they were religious, but the life of God was revealed in their souls.

* *

THE ARBUCKLE CASE

THE case of the erstwhile movie idol, Arbuckle, is now fairly before the ultimate tribunal, the Public. Mr. Will Hays, the dictator of the motion picture industry, arbitrarily reinstated Arbuckle without consulting those whom he had asked to serve on an advisory committee that was supposed to represent the public.

Now comes the *New Republic* and suggests that "it would be inexcusable moralistic pedantry" to refuse to give the fat favorite a chance to recover his place in filmdom. Mr. Hays and the *New Republic* seem to find in the failure of a jury to convict on a specific charge, excuse, if not justification, not merely for new Arbuckle films but for reaping a renewed revenue from those forced off the screen by public resentment, based not simply on the alleged commission of a revolting homicide, but even more on undenied offenses against common decency.

Those who believed the original appointment of Mr. Hays to be merely moral camouflage and not honest repentance on the part of those who were prostituting a great art to crass commercialism will find confirmation in this action. The "defense" of the *New Republic* is quite in keeping with other editorials in the same paper. Its hectic intellectual brilliancy makes increasingly apparent the irreparable loss of the clear ethical sense of Walter Lippman.

* *

WITH GOD GO OVER THE SEA

WITH God go over the sea, without Him not over the threshold." These words of a Russian proverb on an old Quaker calendar face us at the beginning of the year.

With God go any distance—without Him do not try a step.

Usually it is not the great thing which bothers us, it is the little thing. We may not mind the adventure which takes us across the sea. All our energies are aroused by it. All our monitors are on guard. But

the bitterly disappointing things in soul culture happen close to the threshold.

We brace up for the great emergency. We are caught off our guard by the little one. There must be some way for each of us to fortify ourselves before we start.

Is there any better way than a chapter in the Bible and a humble prayer to God for help?

* *

THE TOMB OF TUTANKHAMUN

IN the Valley of the Kings, near Luxor, Egypt, one of the Pharaohs named Tutankhamun was buried some thirty-three hundred years ago. Deep in the solid rocks of the Egyptian hills he had dug his tomb, so that it could not be unearthed by enemies or by passage of time. The sand storms of centuries covered it over. As long as the old earth held together it seemed as if the secret were hid.

But there came finally on earth a race of men who got an inkling that some such secrets existed, that life would be richer if we had them, that, at any rate, what might be found would add to knowledge and that any knowledge was worth while.

These people were called Egyptologists—students of the ancient history of Egypt. They were not the anemic type of student. They were rugged. They were not the cloistered and sheltered type buried in the musty alcoves of libraries. They were pioneers of the land, of the sea and of the Kingdom of Heaven. One of these was the Earl of Carnarvon—an Englishman. Another was Howard Carter, an American, who worked for him. Thirty-four years they looked for the tomb of this particular Pharaoh. Two years ago the excavations stopped within six feet of the secret opening to the staircase which led down into the tomb. But to knowledge, imagination, skill, these men added the sterling virtues of grit, persistence, courage, and the work was resumed.

Now comes an amazing discovery. The tomb is literally crammed with things this Pharaoh might need later in the resurrection—"marvelously modeled statues, jeweled furniture and other art objects" of priceless value, as well as the "mummied legs of mutton, ducks, geese, and venison" found under one of the beds of the tomb.

A tourist coming down the Nile remarked to the president of the American University at Cairo that none of the American missionaries and teachers seemed interested in the antiquities. The president replied that "Americans are more interested in live Egyptians than dead ones." Happily that flippant attitude no longer prevails. Americans are finding that they can be more interested in live Egyptians because they have a background of history.

The story of an imperial splendor greater than any one believed possible has been uncovered. An old civilization far more delicate and magnificent than was imagined or equaled in the world's history has been found. Records apparently gone forever into the shadows have been brought out into the light.

But the surpassing thing in it all is the quality of brain and heart which has dug at the task through long and disappointing years and compelled success.

With the Earl of Carnarvon and Howard Carter before us in the flesh, the most glorious achievements of the artists of Tutankhamun will not make us believe that the golden age of human achievement is in the past.

* *

THE GREATEST MAN IN HISTORY

A POPULAR lecturer remarked recently in a public address in Boston that when she wanted wisdom she went to her youthful friends. If she could find out what they were thinking, she would know the truth of things and get guidance for life. This method of acquiring wisdom appears to reverse the order of life as it has been generally understood. It was once supposed that the sifted experience of maturity and age yielded wisdom; but since in our days so many things have been reversed, it is not strange that the notion that we should seek wisdom from age, and enthusiasm from youth, should also be reversed. This thing is true, however, that we are eager to know what youth thinks, though we reserve the right to judge whether what youth thinks is true and right or not. A good test case has just been made public through the press. The *Epworth Herald* sent out a questionnaire to all the youth of its great denomination asking for votes on "The Greatest Man in History," and got the phenomenal result of replies from 750,000. Now their answer is profoundly interesting and of vast importance. It reveals the state of mind of the average Christian youth of this country. It shows us what appeals to them. It makes manifest the range and character of their interests, and it shows how effective or ineffective the Church has been in teaching her youth—and it raises the question whether the youth of the other Churches would make the same choice in voting for "the greatest man in history."

It appears that of all the men in history, ancient, medieval and modern, approximately 750,000 Methodist youth gave their vote to Mr. Edison. Mr. Edison is undoubtedly a great man, and he has rendered the world a large service. He has delved into the secrets of nature, has harnessed her forces, has given men new sources of heat and light and power, and has made possible the conservation of the voice of song and speech on records that remain after the persons have died. It is a big thing that Edison has done. He has added much comfort and convenience to life, and these are good things. Nevertheless the vote for Mr. Edison as the greatest man in all history is an amazing choice. It shows the backward state of mind of these young people. Their standard or ideal of greatness is in terms of science and material comforts. They pass Shakespeare, who is great in the realm of the mind, Lincoln, who is great in the realm of humanity, Wesley, who is great in the realm of Church-building, Paul, who is great in the realm of religion and missionary achievement, to say nothing of the greatness of Jesus Christ, who perhaps for these young people is not to be classed with men at all. Is it possible that intellectual, moral and religious greatness does not make as strong an appeal as the scientific and material? Is it possible that the youth of this great Church think more of these material values than of the values of the mind and soul? Is it possible that the teaching of the Church has had so little effect upon the ideals and the lives of these young men and women? These are serious and searching questions that we are forced to

raise, for it is certainly of vast importance that our young people cherish high ideals and love the moral and religiously great men of the race. The ideals they cherish and the men they love have a profound and indeed an all-determining influence on their lives. We are therefore confronted with the serious task of moral and religious education. It must be borne in upon us that the great need to-day is the creation of higher ideals of greatness. If achievement in the region of scientific investigation and invention and consequent material benefits is the supreme greatness, then the Christian religion must take a second place. We have it, however, upon pretty good authority that men and women, and even the youth, are "to seek *first* the Kingdom of God and His righteousness." Moral and religious values come first. Greatness in the realm of the moral and spiritual is the supreme greatness. This is the truth the youth of all our Churches need to learn and to become convinced of.

D. E.

* *

BROAD ENOUGH TO INCLUDE THE NARROW

THE Rev. John Robertson, D. D., once a Scotchman, now an American, member of the Presbytery of New York, came on from his retirement in Cincinnati to lead a fight against Harry Emerson Fosdick, preacher of the First Presbyterian Church, New York City.

At an executive session of the New York Presbytery Dr. Robertson introduced a resolution "that the session of the First Presbyterian Church be called to the bar of the Presbytery for the offense of filling the pulpit by a Baptist minister that subverts by his heretical preaching our Constitutional Westminister Confession of Faith."

By an overwhelming vote the resolution was defeated.

At the close of the meeting Dr. Robertson made this announcement:

"I am done with the Presbytery of New York and I am done with the Presbyterian Church. I have decided to resign my membership in the Presbytery and apply for admission to Holy Orders in the Episcopal Church. I telegraphed my son, who is an Episcopal minister in the Diocese of Southern Ohio, that I can not hold with the Presbytery in letting a man preach in one of her pulpits who denies the virgin birth and the atonement of our Lord and Saviour, Jesus Christ."

Thus Union Theological Seminary, where Dr. Fosdick teaches, goes on with a noble work, the old First Presbyterian Church where Dr. Fosdick preaches continues to draw the greatest congregations and have some of the most inspiring preaching in New York, but the Episcopal Church becomes the refuge of the old Scotch revivalist who can't stand the Presbyterian Church because of its breadth.

If we remember correctly there was a Briggs case some twenty years ago. Then as now the Seminary, the Presbytery and the Episcopal Church were the actors in a vital ecclesiastical drama. But then the Presbytery expelled Professor Briggs for heresy and Professor Briggs, like Dr. Robertson, sought refuge in the enfolding arms of the Episcopal Church.

Said a veteran Congregational minister recently: "The Episcopal Church is the broadest fellowship theologically in the country."

It has in it more different kinds of thinkers than any other communion. But the really amazing thing is that it keeps them all busy and happy, "going on together." It draws one because his old church home is too broad, and another because it is too narrow. It shelters high churchmen and low, broad churchmen and narrow.

Perhaps some clue to the mystery may be found in the word "spirit," and in the remark attributed to Dean Hodges when confronted by some peculiarly wooden-headed act of a narrow Episcopal rector: "I still love the Episcopal Church because it is broad enough to keep in its fellowship such a narrow man as that."

* *

DANGERS OF AN EDITORIAL JOB

TELL me, Arthur, said the new editor to his friend, a veteran at the task, the principal dangers in the professional life of an editor.

They stood on the corner of 23d St. and 4th Ave., New York, with the whirling life of the metropolis about them.

"There are two as I see them," was the quick reply. "One is staying inside, sticking to the desk, not getting out into the world. No man can know life and either write or pass on writing who does that. It is so easy. Most editors have more good copy than they can use. They have competent stenographic help. They can sit at the desk and produce good stuff. But the world is big. Life is varied. They miss the highest opportunity if they are not out in it a good half of the time."

"The other danger," the new editor reminded him just as a taxi was about to whirl him away.

"It is this: You probably have an institution back of you to boost. The temptation is to beat the tom-tom for it regardless of the truth. Don't do it. We have to watch ourselves. We get unlimited quantities of high-grade publicity from high-grade useful societies. Be discriminating even with the institution backing you."

The two things work together. If we get out and see how many men and institutions are at work, we realize like Chanticleer that "our crowing did not make the sun rise." We see the big world. It is humbling on one side but cheering on the other as we realize how many comrades we have. And the getting out makes us both alive to and appreciative of the genuine and ruthless with the tawdry at home.

* *

The minister earns his salary and ought to get it promptly on the minute, but if that is all he is working for he is not earning his salary.

* *

Woe be unto us if we do not get and give joy in this glorious world and age. By the way, which are you—a getter or a giver?

* *

The sweet-peas in the center of the table have more life-nourishment than the green peas on your plate.

* *

Do not let the sermon interfere with your worship of God; that is what you came to church for.

A Universal Religion and Religious Uniformity

A Reply to Dr. Holmes

Rabbi Samuel Schulman, Temple Beth-El, New York City

SOME twenty-three hundred years ago, the last of the Hebrew Prophets said in the name of God, "From the rising of the sun, even unto the going down of the same, my Name is great among the nations; and in every place, offerings are presented unto my Name, even pure oblations; for my Name is great among the nations, saith the Lord of hosts." Thus spoke Malachi. And in thus speaking, he described the universal religion that, in some form, exists at all times. It was a remarkable statement for him to make. He belonged to a people that has been criticised as clinging most tenaciously to its racial consciousness. He was one of the makers of a religion that has been condemned by many as narrow and exclusive and, therefore, as inconsistent with a religion that should minister to universal humanity. And yet he was capable of saying what he did. This shows that the critics who condemn Judaism as too narrow a religion do not understand it. Malachi's conception of liberalism and universalism in religion is as true to-day as it was in his time. It is the only conception that is really applicable to the conditions of life to-day. For, see what this Prophet of Jehovah, of the Jew's God, who is at the same time the God of mankind, implies. He tells the priests of the Temple in Jerusalem that they must not think that they are the only ones that are ministering unto God. They might be conceived as answering: It is through Israel that the revelation of the true God was made, that the nations of their time were sunk in polytheism and idolatry. And yet the Prophet says, in the name of God, "Great is my Name among the nations; and from east to west, everywhere, offerings are presented unto me, even pure oblations." What the Prophet teaches is that, in some form, men and women are seeking and finding the one true God. And if their search be sincere, and if their experience be real and spiritually fruitful, then, with their religious sentiment, they are, however erroneous their creed, however inadequate their symbol, however forbidding their ritual, really bringing the heart's homage to the only One. For there is only one God, the Divinity that wooes and wins our souls. Liberal religion does not mean condemnation of any religious manifestation. It is of the spirit of "live and let live." It trusts to education. And universal religion does not mean religious uniformity. In proportion as life is many-sided, uniformity does not mean progress, but retrogression. Men differ in intellect, in imagination, in temperamental needs, men differ, if you will, in racial origins, which color their spiritual reactions. Men differ in all these things. To obliterate differences artificially, to silence them in the name of artificial unification, is not to foster freedom, progress and real spiritual life, which must follow the law of differentiation. It is to encourage reaction and to make men a colorless mass, swayed by blind emotions.

I have been led to choose this theme because of my having read a most interesting article in the *American Israelite*, reproduced from *Unity*, by the Rev. John Haynes Holmes. Let me make myself clear at the start. There are few men in this city for whom I have higher regard than I have for the honesty, sincerity and idealism of Mr. Holmes. But in this article he is entirely mistaken, and I am compelled to meet his challenge. He puts the question and wants an answer: "Is it possible for Jew and Christian to work and worship together, for Church and Synagogue to be combined into one great community institution of religion?" He believes that it is. It is his ideal of religious organization. He has convinced himself of its possibility, nay, necessity, because of the things he sees about him. He undertakes to describe Jewish conditions, as he sees them in this city. He tells us there are three classes of Jews. There are first the "unchurched." They are of the sixty per cent of the people of this country who, he claims, never pass inside the doors of a house of worship. Some of them may come to the synagogue on the Holy Days, as some Christians, under like influences, go to church on Easter Sunday. At the "opposite pole," he tells us, there are the "Orthodox Jews." "Very beautiful is their spirit of devotion," he says. "Even if it is unprogressive, it gives dignity to this venerable faith." "Lastly there are," he tells us, "the so-called liberal Jews, who, like the liberal Christians, have broken away from creeds and practises of Orthodoxy, but still believe in the reality of religion. They are familiar with the latest developments of science and philosophy, they are open-minded and creative in relation to all the current problems of the day." "Do these three groups exhaust the world of American Jewry?" he asks. Not at all. There is a fourth class, recently uncovered in his experience, when organizing the Community Church of New York.

He organized a church, he tells us, taking for the unit of integration nothing theological or ecclesiastical, simply and solely the community in which we live. Anybody who is a citizen of the community was a member of the church, if he desired to recognize and use his membership. "Knowing not sect, class, nation or race," was his watchword. "The logic of this declaration," he says, "was the definite abandonment of Christianity as one particular form of organized religion. And we did not evade this logic." I am quoting his exact words. "We took the name of Jesus from our covenant, and thus sought definite release from all that fell short of a genuinely universal faith." "The bulk of the membership still remains Gentile. But immediately," he says, with joy and pride, "there came, and are still coming, Jewish men and women." And he describes this class of people. He tells us that "these Jews seek no escape from the burdens and sufferings of their race, make no concealment of their blood and tolerate no severance from the society of their kindred. They feel themselves Jews, and in noble pride would have the world know that they are Jews." Why do they come to him? Be-

cause, he tells us, "they see no more reason why a religious institution should be built inside the lines of race, than inside the lines of creed or custom. They are as impatient of a racial Orthodoxy as of an institutional Orthodoxy." Then he goes on to say that their response to his religious movement is because it takes men simply as men, and embraces them in a fellowship as broad as humankind. He reflects upon this phenomenon and says he can well understand that such Jews may be taken as a "symptom of that racial disintegration which is so greatly feared by those noble men and women who feel intensely that racial consciousness which springs from centuries of persecution, borne with unparalleled heroism and fidelity." "But to me, be it confessed, these Jews, whatever they may manifest on the racial side, manifest on the human side a portent of blessed significance." And he is "eager to know how the discovery of this group of Jews impresses the average Jew among us."

As an average Jew, I consider it my duty to attempt to give him the answer. And I wish first to point out certain implications in his statement which are erroneous. I deny that the universality of a religion depends on its independence of any particular method of perpetuating it, of any particular creed or symbol or ceremonial or principle of organization. In my opinion, the universality of a religion depends upon its hospitality. A universal religion is a religion that claims to bring a message to all mankind and is sufficiently hospitable to receive those who, in good faith, come and wish to accept it and identify themselves with the organization which expresses it. I resent the intimation that Judaism, in its present form, is not a universal religion, even as Christianity would have a perfect right to resent the suggestion of Mr. Holmes that it is not universal, because of its characteristic beliefs. There is, as indicated by the Prophet Malachi, whom I now interpret in modern phraseology, there is in existence to-day one universal Church. It is invisible. It is made up of the souls of men and women who sincerely cling to God and live, according to their best light, the life of truth, of righteousness and loving service. These men and women are found in all denominations. This is my way of looking at the universality of religion. This is my interpretation of liberal-mindedness, while judging from the vantage ground of my own religious affiliation those who belong to other Churches. This invisible Church must, however, break up into divisions. These divisions are good, because they foster individuality. They make men emerge from an undifferentiated mass of jelly into distinct individualities, with clearly held beliefs and strong convictions. These divisions only become tainted with evil if they degenerate into fanaticisms and bigotries. To cure them of evil, it is neither wise nor necessary to destroy them. They must be educated. The spirit of liberalization must be from within. Tearing up people by their roots from their inherited past does not conduce to their spiritual culture, and often puts asleep their conscience, in so far as they are misled into violating loyalties which they are called upon to uphold.

Furthermore, I deny the truth or the value of the assumption that a Church based on the mere idea of common residence in a community is the most adequate expression of universalism, is more inclusive than any other. It is something new and queer to make of mere propinquity a principle. I do not know the details of the belief or the religious practise of the Community Church, but from this article upon which I am basing my discourse I assume that the Church stands for the worship of God. It is therefore a Theistic Church. Something, I should say, like what years ago was organized in England. And in this free land, thanks to the principle of separation of Church and State, there is room for any kind of organization. That is the glory of our land, that perfect freedom is given to diversity of religions, to men's worship of God according to their conscience. But I deny that such a Theistic Church is necessarily more universal than our Judaism, or than Christianity in its various forms. Does not Mr. Holmes see that what he calls an inclusive principle immediately acts as a force of exclusion for millions in this city? Does he not see that by giving up Christianity, and, as he says, taking the name of Jesus from the covenant of the Church, he makes it impossible for millions of citizens of this great community to worship with him? I do not blame him for this. On the contrary, there is a point of view from which I welcome his convictions. And with respect to certain consequences which might follow from his convictions, I will have something to say before closing this discourse. I only point out now that, by the mere fact of his organization, he is just as necessarily exclusive towards certain elements of the community as are other Churches. His is only one more Church and can make no claim for inclusiveness. Because to join him, not merely as an occasional hearer, but as a member, means to encourage the destruction of beliefs which many hold sacred.

I deny that "fellowship" is necessarily dependent upon a Community Church. "Togetherness," a phrase he likes, is not the only thing, as he seems to believe, that constitutes the reality of religion. There is a time for "togetherness" and there is a time for separateness. Life is differentiation as well as integration. "Togetherness" itself is a colorless term. The importance of it consists in the purpose for which people get together. Men get together in corporations. Men get together for purposes of social service. Men get together for purposes of political action. Men get together for pleasant and harmless and helpful enjoyment of social entertainment. Men get together for every purpose under the sun. Men even get together to steal. Thieves have unions too. And it is true that the mere fact of bringing people together has some ethical value. On the other hand, if get-together, without considering the purpose, is made the supreme virtue, it reduces humanity to the qualities of a herd of cattle. It does not promote the larger unity underlying the necessary wealth of varieties. Now, religion when sincerely held, when influencing the whole of life, the intellect, the conscience, the imagination, the will, is something so exquisitely personal and intimate that it is the most intensely individual thing. And when, in order to become a social force, it organizes individuals into what is called Churches, it must necessarily produce a variety of

them. So in the Community Church people are getting together for one purpose, and in other Churches and in the Synagogue they are getting together for another purpose. But let me say that in the spirit of the ancient Hebrew Prophet Malachi, even while these various organizations jealously guard their individuality, because of their convictions, with which they would not compromise, they can still be worshiping in sincerity and truth the Father of mankind, who is indeed the source of our unity, and who made us diverse.

Now I come to the kernel of his argument, to that which concerns me most, as a teacher of Judaism. I consider his teaching the greatest danger to the mass of Jewry in this great city, with its unwieldy and religiously not sufficiently organized Jewish community. For the intimation in his movement is that it is a counsel of perfection for the Jew to leave his historic heritage and merge himself in this new Community Church. He considers those Jews who do it a "portent of blessed significance." Let me point out the contradiction in the twofold statement of Mr. Holmes, that these Jews, as he describes them, do not seek to escape from the burdens and sufferings of their race, that in noble pride they would have the world know that they are Jews. And yet at the same time he tells us that they may be taken as a symptom of racial disintegration. Now, if they take such a "noble pride" in being Jews, why do they leave their Jewish heritage and contribute to disintegration? I would not pass judgment upon any human being. God is the searcher of hearts and man has no right to question the motives of his fellow man, especially in such an intensely personal matter as religion. But I would venture to say that perhaps I may understand these Jews a little better than Mr. Holmes understands them. After all, it requires just as much heroism today to remain in the household of Israel as it did in former ages. As a minority religion, we are still exposed, in very benighted lands, to hostility, to persecution, to the threat of destruction, and even in the most liberal lands, to prejudice, to misunderstanding, to ostracism. Mr. Holmes knows this as well as I. The pressure on the Jew is great. We need the strength of character to resist this pressure as much to-day, and perhaps even more, because of the temptations and allurements of to-day, as we did at any time in our history. May it not be just barely possible that these Jews, since Mr. Holmes claims to have given up Christianity and dropped the name of Jesus from his covenent, find it the easiest way to lose themselves in the mass and thus throw away the burden which history has imposed upon them? If not in the first generation, certainly in the second generation, this will be the fact. May it not be possible that less holy motives than the mere quest for a more spiritual religion may be unconsciously driving them? And a man of idealism like Dr. Holmes ought to give some thought to this aspect of the question.

But I deny that these Jews have a right to say that they are compelled to seek a more spiritual religion outside of Israel, because the religion of the Synagogue, forsooth, is held "inside the lines of race." Judaism is not a racial religion. It is well known that from this pulpit and from the overwhelming majority of pulpits of Reform Congregations in this land, it is clearly taught and emphasized that Judaism is neither a national nor a racial religion. Judaism is a universal religion, carried in history by a distinct, historic religious community, the household of Israel, to which every one is welcome. And the Jewish law, governing not only Reform Congregations, but Orthodox Congregations too, has been, for the last two thousand years, such as to accept any man or woman of Gentile origin, without distinction of race or color, when they come in good faith. Judaism does not force itself upon any one. It does not make salvation dependent upon creed, but it hospitably receives and welcomes any one that comes to it. If Israel has thus far been the group that has stood in history uncompromisingly for the truths of one God, one humanity and the law of righteousness, which must be obeyed as the highest service that we can give to God, if its refusal to lose itself in the majority has cost it matchless suffering, that does not mean that Israel is exclusive. It means that it is conscious of its service to the Divinity that, through the genius of Israel, did choose it. No Jew or Jewess is hurt religiously by remaining within Judaism. Within Judaism, we hold that the purest form of communion between the soul and its Father in heaven, the Universal God of all sincere hearts, can be found. If, therefore, men and women seek to separate themselves from Israel, it can not be only for spiritual reasons. Pure spiritual-mindedness, the fine fruit and flower of a sensitive conscience, of a real worship of God, and of a deep sense of duty, would keep them in the household in which they were born, and make them generously share in the sublime charge which Providence in history has entrusted to the Jew.

Mr. Holmes' description of the classes of Jews is not altogether correct. He calls such synagogues as ours liberal synagogues. He refers to Liberal Judaism. Personally, I prefer the technical term, "Reform Judaism," to Liberal Judaism. There is a touch of arrogance in ascribing to one's self the designation of a Liberal. And I would not so describe certain differences of opinion which differentiate me from my Orthodox brethren. The Reform movement began as a movement of adjustment of the Jew to the modern world and to modern conditions of life. Reform means changed forms. It has not the connotation of "improvement," according to the origin of the word in Germany, where our movement arose. That is why we do not like the phrase, ignorantly used, "Reformed Jews." Here in America the Reform movement has celebrated its highest triumphs, and has indeed created quite an individual thing, American Judaism. But I hold that Orthodox Judaism is not at all incompatible with science, with philosophy, with a broad-minded and progressive attitude to the social questions of the day. There are ladies and gentlemen in America who are strict Orthodox Jews and yet are thoroughly abreast of modern culture. And I can conceive an Orthodox Jew who is strictly observant of all the ancient laws and ceremonies and forms, and yet is a liberal, because liberalism is a matter of temperament, of charity of mind, of wise religious insight. Our history is rich in philosophers who were uncompromisingly Orthodox in their Jewish practise. I felt that this was necessary to say in order to be just

to Orthodoxy. We in Reform Congregations believe that the future is with us. Life is making more or less impossible the preservation of Judaism in an absolutely rigid and uncompromising form of Orthodoxy. But, on the other hand, we believe, as far as I can speak for Reform Judaism in America, that if our religion is to be perpetuated it can not tear itself away from great historic institutions like the Sabbath and Holy Days, and from symbols which appeal to the imagination. That, in short, it must be revitalized, from time to time, by drinking deep from the living waters of our great historic tradition.

Tradition is a vital, fruitful influence. Mr. Holmes emphasizes "to-day" as against "yesterday." But I believe the "yesterday" is in our blood and in our soul. Life is a rush of the creative yesterday through the fleeting to-day into the richer to-morrow. A wise life does not self-sufficiently and anarchically begin with the present. It utilizes the past for the future. Judaism and Israel have a great past, and we hope for a greater future. The past determines our destiny as Jews. The doctrine that Israel was chosen by God, through the mysterious gift of its religiously creative genius, is justified by the facts of history. The Western World, including Mr. Holmes, lives religiously by the ideals revealed through Israel. This doctrine is the driving force of our hopes and the power that has preserved us. It is the *raison d'etre* of our historic continuity and mission.

I can not now go into a description of the contents of Judaism as a distinctive religion. But I merely wish to say in this connection that because Mr. Holmes has given up Christianity and removed Jesus from his covenant, is no reason why Jews and Jewesses, who understand their religion and its spiritual power, must betray their heredity and lose themselves in the new environment which he is attempting to create for them. Judaism, as a religion, does not exist *only* because it differs from Christianity, as a sort of protest. To adopt the thought of Maimonides, it sees in Christianity a great moral and spiritual force, preparing men for the Kingdom of God. But Judaism itself is true to its own covenant, the covenant of a people that was to be the "light of the nations." It has a positive message of its own. And some of its teachings of justice and right differ very much from some of the ethical misconceptions and social heresies of the glorified "to-day." Jews, therefore, when they turn their backs upon Judaism, not only leave a heritage which is a great *noblesse oblige*, and faithfulness to which shows a fine generous spirit, as long as there is one Jew in the world who is persecuted and hated because he is a Jew, but they leave a religion which I venture to say has the best answer to give to the modern perplexed mind.

And after all, to come to practical consequences, what is Mr. Holmes really doing with respect to those Jews whom he is taking out of Judaism? He claims to have given up Christianity and to have removed Jesus from the covenant. But he can not so easily destroy the "yesterday" in himself and in the Gentile element in his Church. In the main, he is governed by the religious consciousness of Christendom in his mental habits. Above all, he defers to the majority in the selection of his holy days as symbols of religious ideas. For example, he celebrates Christmas and Easter. I suppose he will try to put new meanings into these days, in accordance with his new theological ideas. But subjective interpretations of institutions pass away with the man who makes them. The institutions remain. I am modest enough to believe that historical categories are more powerful than individuals. Mr. Holmes is not going to celebrate the Day of Atonement, despite its sublime message of human sin and God's love and forgiveness. Why? Not because he sat down and reasoned it out that Christmas and Easter are superior to it, or because he can not ethically and spiritually utilize the Day of Atonement, which as a matter of fact is an institution breathing a spirit of universalism and of the purest religion. No, it is not a matter of reasoning; it is a matter of sentiment, and deference to the majority, when he decides for the Christian and not for the Jewish day. Therefore, he is simply leading the Jews and Jewesses who become members of his Church to defer to the majority, only because it is the majority, and to drop their own holy days and give assent to the Christian consciousness. The next generation will find their children, in all probability, in good Orthodox Christian Churches. He has facilitated their flight from a besieged and distressed city. He has not encouraged them in heroic and noble steadfastness. He has helped them in their self-delusion.

This he should not do, not only for the sake of the integrity of the spiritual life, but for the sake of that very liberalism and fellowship in which he is interested. I hope he will not misunderstand me as depreciating his worth, for whom I have always had a high regard, when I say that his Community Church and other forms of "liberal Christianity," to use the technical term, are weak and small, as compared with the great power of the historic Orthodox Churches in Christendom, certainly small as compared with the forces of materialism and irreligiousness evidenced in the world's conditions to-day. Is it good for him to help the tendency to disintegration of the Jew? Has not the Jew been the martyr of the ages? Has not Israel, a very small community, dared to face a whole world for its religious convictions? And is it not better that "liberalism" retain a citadel within the great historic household of the Jew, than to undermine the Jewish heritage and to seek to destroy the Jew's historic continuity in the service of the One God?

I might, in all seriousness, say to him: If you have given up Christianity and removed Jesus from the covenant, why do you not, as did some fine spirits of the Gentile world, in the course of our history, come to the household of Israel, identify yourself with the Jew and accept Judaism as a religion? Does it not appeal to what is just and generous and chivalrous in a great soul to identify one's self with a faith and to accept a name which to-day is mocked and despised, hated and persecuted? But we do not ask this. We would not thrust our beloved burden upon others. But we do claim that it is not only no spiritual gain, on the contrary, it means a moral impoverishment for Jews and Jewesses to give up this burden with the pretense, forsooth, that their racial heritage mars their spiritual life.

Above all, we hold that neither universalism, nor liberalism, nor fellowship in religion, requires this giving up of Judaism. Jews we remain. Thus far, no one in history, not excluding the greatest and the best, has been able to destroy Judaism. It has survived. It has suffered many defections from the weak-kneed, the faint-hearted, the self-seeking, who have dropped out. It has lost some who thought they had outgrown the covenant, to whose spirit they were not morally great enough to rise. We remain loyal to our task. But we recognize the possibility of spiritual honesty and beauty in all organized forms of religion. We claim fellowship with all the beautiful souls in all denominations, no matter what differences of belief, of symbol and of practise separate us. The sincere and the good are in a great fellowship with all the sincere and the good wherever they may be found. We are already "together" in spirit, though we must walk our separate ways in visible religion, for the sake of truth and duty, as we conceive them. And we know that the universal religion already exists wherever good men and women do justice, love mercy and walk in humility with God. "For my Name is great among the nations and in every place, offerings are presented unto my Name, saith the Lord of hosts."

The Ku Klux Klan Once More

By a Professor in One of Our Theological Seminaries

SO much has been said upon this subject, and so well said, that we would all be glad to drop it and turn to something else. Before we can do this, however, another word needs to be spoken.

The condemnation of the Klan, with its secrecy,, its masks, its silly names and its midnight strutting ending in brutality, is all deserved. The K. K. K. ought never to have been organized, or reorganized, and the sooner it ceases to be the better. So much for that.

But, when an organization springs into existence, as this one has, and grows with such amazing rapidity, appealing to and winning the allegiance of many admirable and high-minded citizens, there must be some just and worthy motive for its existence. What lies at the bottom of this whole business?

Well, in the first place there is the obvious breakdown in the just and equal administration of law. The natural and inevitable reaction in a community of free men, when unjust laws are enacted or just laws are unjustly administered, is rebellion. All American history should teach us that. And when laws are not adequately and justly administered the disposition on the part of free men is to organize for the better administration of justice. That also has happened many times in various parts of our country.

Now it is notorious that the majority of crimes go unpunished by our courts. Ex-President Taft, speaking to Yale students, told them that in America there were more homicides in proportion to the population than in any other part of the civilized world, that the majority of those who commit homicide are never apprehended and the majority of those who are apprehended are never punished. In other words, more than eighty per cent of homicides in our country go scot free as far as the courts are concerned.

It is safe to say that the same proportion holds as far as other crimes are concerned, burglary, highway robbery, embezzlement and the like. In the vast majority of cases crime is not punished. Now we know that it ought to be. Our moral sense rises and demands that it shall be, and if the courts fail to perform their functions then some other organization must. Hence the Ku Klux Klan.

I should have more respect for the Klan if I could learn of a single case where it had executed rough justice upon men "high up" in crime. If some one will show me where these Knights of the Sacred Pillow Case have tarred and feathered and ridden on a rail some war profiteer who made a million out of his country's necessities, while posing as a Dollar-a-Year Patriot, I shall be tempted to join the order. I long to see some of these men who were trusted implicitly by their government in her need, with commissions to build camps, ships and the like on the "cost plus percentage" basis, and then proceeded to burn carloads of perfectly good lumber on the dumps in order to raise the cost and thus gain greater percentage, held up to the contempt and affliction they deserve. We hear of cases of open and wholesale thievery, and worse, that are almost unbelievable, crimes that would disgrace the most contemptible pickpocket that ever snatched a little girl's purse. But there are mighty few of the twenty-five thousand war millionaires in jail. Some may get there ultimately, but five years have passed and none are there yet and the chances are that they will all die of old age and in the midst of luxury before our courts find cause or time to try them.

It is notorious that the poor man stands small chance to get justice in our courts when he is opposed by a rich man. It is this fact that makes our hearts burn, and we say, "Let's do something about it." So men organize a chapter of the Ku Klux Klan and enthusiastically go forth to scare a superstitious negro who has been robbing hen roosts, or whip some disreputable scoundrel who has been selling moonshine whiskey. But where does the war millionaire come in? Why, he is probably the Worshipful Kleagle of the Klan, wears a sheet and pillow case of white silk and bears the fiery cross symbolic of Christian justice, at the head of the cavalcade galloping with high resolve and swelling bosoms under the light of the moon.

"Screaming farce," say you? Yes. But is this farce any shriller than another which has been played before our eyes—men sent to prison by our courts, some of them for years, some practically for life, for daring to speak words which perhaps might have deterred a few from enlisting in the World War, while the twenty-five thousand war millionaires, some of whom for profit sent men who did enlist to a hideous death, are free, honored and rewarded? If our lawmakers and law-administrators do not like the Ku

Klux Klan let them make all such organizations ridiculous by properly administering justice.

But I shall be told that the Klan had its origin in racial and religious antagonism. In other words, the organization is anti-Catholic and anti-Jew. Well, there is some justification for even such anti-antics. The Roman Catholic authorities strenuously deny that they exert politically the power of their superbly organized Church. But the fact remains that, out of all proportion to their numbers, Roman Catholics control the political fortunes of our cities and through the cities of the states and the nation. No Church, Catholic or Protestant, ought to exert the slightest influence politically aside from demanding that those who administer the affairs of state shall be intelligent, clean of character, and honest in conduct. If the Catholic Church, or any other, does not like the Ku Klux Klan let that Church keep its hands out of politics. Our fathers suffered and many died to free the state from the domination of the Church, and as long as there is a suspicion that some Church is trying to regain political power such organizations as the Ku Klux Klan will flourish. What is the remedy? Remove the suspicion. It may be an unjust suspicion. All the more reason why it should be removed.

Now as to the Jew. The campaign of the *Dearborn Independent* against the Jew was bad—but not altogether bad—unjust—but not entirely unjust. If it had been altogether bad and unjust it would have had no influence whatever. But it has had influence because there was enough truth in some of the charges, as witnessed by the experience of many, to create the suspicion that all the charges were more or less true.

I never fail to testify that some of the very best and most lovable people that I have ever known are Jews. But that does not alter the fact that about the most dishonest, disreputable and disagreeable people that one meets are also Jews. For saying this I shall be instantly accused of violent religious prejudice and a secret desire to revive the thumbscrew and the rack of religious persecution. Now, as a matter of fact, I have no religious prejudice against the Jew. I am in very much closer sympathy with Reform Judaism than I am with extreme Orthodox Christianity. I do not believe that there is any disposition worth considering on the part of the American people to discriminate against the Jew. The cry of religious prejudice and persecution is nonsense. It has no foundation in fact. It is against the tendency of the average Jew to crowd, push, walk on people, grab and keep, seize the best of everything and flaunt his vulgar possessions in the face of the world with a loud noise to attract attention, that the average American revolts. If the Jews as a class would stop yelling "Religious persecution!" long enough to reform their manners, there would soon be no reason at all for yelling "Religious persecution!"

It is not because Harvard and other colleges do not want followers of the Jewish faith in their institutions that discrimination is made against them. What is it then? Well, let Professor Shaler say it. In his book entitled "The Neighbor," among others he discusses the Hebrew Problem in his always gentle, sincere and wise way. He says: "Thirty years ago, when the Jews first began to be an appreciable element among the students of the university, there was no evidence whatever of dislike to them. They took their place among their mates with no reference to their race; that indeed seemed as far as I could discern to be quite unnoted . . . There has developed among the body of students an evident dislike for their fellows of that race. . . . One of my helpers in the effort to find the reason for this state of mind summed up his acute observations in the statement that when one spoke to a Jew kindly, 'the fellow climbed all over you.' "

Well, that is just it. The disposition to take advantage of everything, even a friendly greeting, to "climb all over" people, seize the best of everything, dominate and domineer, is the great offense of the Jew.

If the Jews do not want people to dislike them, suspect them, organize against their grabbing, pushing, "climbing over" tendencies, let them cultivate better manners and better morals.

In a word, there would be no Ku Klux Klan, and no similar organization, if the evils which they organize to overcome were removed. Moral: Abolish the Ku Klux Klan by removing the evils.

Do We Need a Universalist Roll-Call?

Vincent E. Tomlinson

IN our local churches we frequently have a roll-call when the members answer to their names and pledge a renewal of their loyalty. I am wondering if we do not need something like that in the denomination at large, in spirit at least. What moves me to ask the question is a hasty review which I recently made of our list of Universalist ministers given in the Year Book of 1922. I was surprised to note that we were carrying the names of not a few men who have not preached a sermon, made a pastoral call or attended a Universalist Convention in a score of years. Some of them have really never rendered any active service in the ministry. They were in the theological school for a while and were fellowshiped, but, like the young Hebrew, they "began business with a closing-out sale." Since then farming, chicken-raising, insurance, have claimed their time—all laudable pursuits, but not required in their ordination vows.

Worse still, about twenty-five whom I could identify and I do not know how many more there are, seem to be enjoying our full fellowship while filling pastorates in other Churches. This dual relation I know is encouraged by some; but to me it is simply ecclesiastical bigamy. How often do these men give a thought to the Church that drew them from their native obscurity and educated them? When can they honestly say they have done a thing to promote the organization in which they are listed as leaders?

In my humble opinion it is liberalism of this slobbering kind that gets us nowhere. Either these men are loyal to the Universalist Church or they are

not. If they have ceased to care enough for it to champion its principles and extend its organized life they should say so and sail under the colors to which they are really giving their allegiance.

We can wish them well in such a course. We can not deceive and flatter them into thinking that they deserve to be reckoned among the workers of the Universalist Church for which they are practically doing nothing.

And this leads us to the question at the heart of the matter. Are Universalists and the Universalist Church still worthy of loyal and whole-hearted support? They were in the day of Hosea Ballou and Thomas J. Sawyer and Alonzo A. Miner and William H. Ryder and J. Harvey Tuttle. Are they to-day? John Coleman Adams, whose funeral wreaths are hardly withered, thought so, and surely he was as broad in his fellowship as he was clear in his thinking.

No faith in the world can be more comprehensive than ours, or more sensible. None can quicken higher motives or arouse a finer ardor. "The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings," said Cassius. The fault is not in the faith if we are doing nothing with it, it is in ourselves.

Universalism still has its valiant champions, its tireless and devoted workers.

Some are laboring in Japan, some with the Y. P. C. U. and the Sunday school. Some in Southern mission fields and Western. Some are pastors, some are Universalist Comrades, some good women whose hearts are warm with love for our Universalist Church. Foremost among them in all good work is our General Superintendent. Wherever you find these people they are not casting around for some other communion to which to transfer their loyalty, they love our faith and the Church which champions it. It consoles, inspires, satisfies, them. They are not thinking how little they can do for it, but how much. Whatever honor comes to it, whatever usefulness, they are the ones that bring it. Yes! Let us have a Universalist Roll Call in our secret hearts and see if we can honestly say that we should be included.

Arthur Nash

Orison Swett Marden

Readers of the *Universalist Leader* who believe in Arthur Nash, trustee of the Universalist General Convention, and devoted adherent to our Church, will be glad to read this tribute to him by Mr. Marden, editor of *Success Magazine*. In February Mr. Nash begins a series of articles in *Success*.

TOO long the world has been laboring under the delusion that the law of love is a beautiful but impractical dream, a matter of Sabbath calm and stained glass windows. We have kept religion and business in separate air-tight compartments of the mind. The law of the market-place was the old age-old doctrine of tooth and claw, a six-day weekly battle of greed and selfishness. No matter how well-intentioned a man, how generous his impulses, he was helpless before this system. He who hesitated in the hot competitive pace was lost.

Arthur Nash was one of those who dared to disbelieve in the doctrine of the mailed fist. He believed that the Sermon on the Mount was just as applicable to the workshop and the market-place of to-day as to the fisherman of Galilee two thousand years ago. With this simple faith he put it into operation in his own little workrooms in Cincinnati, resolved to stand or fall by the result. The story of Arthur Nash has been told before; it will be told again and again. For the law of love survived the supreme test—it worked. Arthur Nash did not fail; he prospered greatly. The Golden Rule took its place as an active working principle of successful business. It is spreading with astonishing rapidity. Mr. Nash, who has kept in constant touch with this new spirit in industry, who has himself fostered it by every means within his power, has promised to tell us from time to time during the coming year of its growth, of its application to other industries as well as his own. *Success* is happy to be the broadcasting station for his inspiring message.

It was no longer ago than 1919 that Arthur Nash launched upon his great adventure in his newly acquired clothing manufacturing business. The time and the circumstances could hardly have been less auspicious. It was a small tailoring establishment, ill-equipped, struggling for existence in one of the most fiercely competitive of all trades. Convinced that it was a losing fight, Mr. Nash called his little group of stockholders together and told them that he had decided to close down his business. Then he told the workers that the company had lost several thousand dollars in the previous year, and yet he knew that they were greatly underpaid, that they were not getting their just share of the world's good life. Until they closed down entirely he promised them, as long as he had a dollar ahead, he was going to see that they were treated like brothers and sisters.

"I do not propose," he said, "to have my daughter wear silk stockings which my employees have earned but can not afford to wear."

He then gave them a new wage scale which would continue until the business closed down.

The employees were astounded; they could not understand such treatment, and they called a mass meeting to talk things over. One big Italian, enthusiastic if somewhat profane, cried out: "Fellow workers! A man who would talk like that, I would work like hell for him!"

This spirit was shared by every employee and at the end of two months the output of the business had increased so greatly, the whole spirit of the place had been so changed, that Mr. Nash decided to withdraw the instructions to his attorney to close up his affairs and to continue the business instead.

That was in 1919. The entire business of the A. Nash Tailoring Company the year before was about $13,000. In 1921 this concern did a business of two million dollars. This year the company did a business of a half million dollars in October alone. It is now perhaps the largest concern of its kind in the

world. It numbers more than two thousand employees and the work is housed in two enormous buildings.

There are no time clocks in the Nash establishment and no slave drivers. They work only five days a week. There are no labor troubles, no shut-downs during business depressions and scarcely any sickness. During the influenza epidemic which swept through other establishments in the city there was not a single case in the A. Nash Company.

"My employees were too happy to be sick," said Mr. Nash.

No experiment so far-reaching in its results had ever before been made. Mr. Nash has rendered an incalculable service to the whole world business. He has shown that the differences that have always existed between capital and labor have been due to selfishness, to greed, to a wrong mental attitude of employers toward their employees, and, as a natural result, of employees toward their employers.

He shows that this whole labor problem could be solved by the adoption of the Golden Rule policy. Just think of what that would mean to capital and labor in this country, in the whole world!

When you employers can see that you and your employees are brothers and sisters your labor problems will be solved. You will be successful and your employees will be successful. You will be happy together.

The editors of *Success Magazine* have been studying this problem for a long time. Unknown to Mr. Nash we employed a young woman writer to go to Cincinnati in disguise, get a job in his factory and make an inside study of the whole situation. Mrs. Colton, you will recall, got a job in the vest department; she mingled with the employees, lived with them just as they lived, kept her eyes and her ears open, asked questions everywhere. We published her full report in two issues of the magazine.

It met with such a gratifying response and brought so many inquiries that Mr. Nash has consented to give us a series of articles showing the practical results of the application of the Golden Rule principle to his own and other industries.

The more progressive business men are making a serious study of Mr. Nash's principles. They are anxious to apply to their own work the spirit of the Sermon on the Mount, of the Golden Rule.

Mr. Nash tells me that he has been relieved of practically all care and anxiety about his business. His two thousand employees run it. They are all really partners. They all prosper in proportion to his success.

To give a little illustration of the spirit of this organization: Two years ago when nearly all the other clothing establishments in Cincinnati were suffering from the business depression Nash's employees held a mass meeting and voted to give up their places for a whole month to the unemployed of the other establishments. Not only that but the employees offered to show the newcomers how to operate the machines and to instruct them in their work so that the quality of the output should not be reduced.

Just imagine, if you can, what this good-will of Mr. Nash's two thousand employees means to him and to his business, the infinite satisfaction that Mr. Nash gets by knowing that every time he goes through his factories his employees have no antagonistic feelings toward him, but admire him, love him for his friendliness, and his kindly consideration, his fine spirit. This sense of satisfaction alone is worth more to him than all of the money he makes in his business.

On the other hand, I know employers who fairly dread going through their factories or large places of business, because of the antagonism of their employees, their resentment of their hard treatment and their small salaries. In other words, there is a tremendous contrast between the luxurious living and surroundings of their employer, between their comfortable conditions and that of their employees; this is so tremendous that their resentment is aroused. They talk about their employers behind their backs, have all sorts of unkind things to say about them.

We see nothing of this kind in Mr. Nash's factory. They all look upon him as their brother, not merely as an employer. They feel that they are their own employers, that they are all partners.

What a wonderful spirit that is and how beautifully it works out!

Two Views of Babbitt

The View of the Girl Who Doesn't Know Pullman Smokers

BABBITT is obviously intended as a study in good old American normalcy. One can picture Mr. Lewis telling himself that he would write a novel about the typical American citizen of the typical western city, taking up firmly and thoroughly each typical phase of his existence. Then he worked out a statistical average for everything which seemed to present a statistical handle of approach. Then he wrote "Babbitt." The result is too typical to be vital except in those spots where the author loses his carefully planned balance and begins to take an interest in something more peculiar than an unconvincing norm.

Rarely does he let us suppose that we are reading about something in particular. If he describes Babbitt's home he reminds us that "nine out of ten houses on Floral Heights had just such a living-room," or if he is dealing in detail with a hotel lobby he assures us that it is exactly like every other hotel lobby in the United States. As a result of all this the reader has the empty and rather unfriendly sensation of looking at a composite photograph. Even as such its representative value is diminished by Mr. Lewis' fondness for parody. He leads George Babbitt through his home, his business, his club, his church, his barber shop, and just when he is most emphatic as to the general significance of his picture he is unconsciously twisting it into caricature. There may be other advertisements equal to that paragraph of glorified slang which Mr. Lewis lays at the door of Prince Albert Tobacco but we have never had the misfortune to meet one before, and we are doubtful of its being admired as "literature" by any group of even middle-western, A No. 1, he-men.

At one other point does Mr. Lewis descend to comedy with a vaudeville tinge, and that is where he has the Rev. Dr. Drew in reply to Babbitt's feeble gropings after spiritual substance, say briskly, "Well, I'll tell you. I've got a deputation from the Don't Make Prohibition a Joke Association coming to see me in quarter of an hour and one from the Anti-Birth-Control Union at a quarter of ten. But I can take five minutes off and pray with you. Kneel right down by your chair, brother. Don't be ashamed to seek the guidance of God." There is nothing realistic about that. It is pure and simple burlesque.

George Babbitt is dealt with so thoroughly that he develops an individuality in spite of his creator, and for all of his hidebound pigheadedness is rather pitifully lovable with his frustrated ambitions and his inarticulate discontent. With true Freudian enterprise he finds a certain relief for his suppressed desires in a Fairy Girl who goes adventuring with him in his dreams, but he makes the same fatal mistake his compatriot made with "Cytherea" in attempting to identify her with various flesh and blood females. The most nearly satisfactory of these he finally discards when she betrays her age by having a crumby patch of skin on her throat. How Mr. Lewis does dread crumby skin on behalf of his heroines! Poor Carol Kennicott developed one along in her early thirties, if we remember correctly.

Mr. Lewis, however, is more interested in George Babbitt as a realtor and a Good Fellow than as a lover, and as he shows him up against the background of his office, his class reunion, a business convention, a political meeting, the reader is amazed to find that he has been made an appealing figure in spite of all his typical and very disagreeable faults. We can't see much hope for him, however, or for the American city, or for the world in general, until, at the very end of his book, Mr. Lewis ceases to be blankly discouraging for a moment and sounds a note of hope for the younger generation. By the time we have reached that point we aren't in a mood to be optimistic about anything, but it does leave us with a gleam of light visible in the surrounding gloom.

The View of the Man Who Does

Much that the girl writes is true. Much that she sees is there. But to me Babbitt is a wonderful book because it holds before us a real danger of our American life. Whole sections of us, or classes of us, are getting fat in body, mind and estate. Spiritually we are sinking down into the "ordinary," the vulgar and commonplace, and do not know it. We boast of our ideals and they are all covered with mutton grease.

To be sure, Babbitt is exaggerated if it is looked upon as a picture of the average American.

But all of it is true of some of us and some of it is true of all of us.

We had better read it with humility, with prayer, and a reasonable amount of fasting.

Psychological Moments

"PSYCHOLOGICAL Moments in the Lives of Some Great Americans," is the title of a 71-page book published by Innes & Sons of Philadelphia and written by Lawrence W. Baxter of the Philadelphia bar.

Mr. Baxter is an orator of considerable reputation, and his book, in an oratorical style, is an interesting lecture on the subject of the great opportunities which came to some great men in American history and the way in which they improved them.

Thus Benjamin Franklin was called before a Committee of the House of Commons and questioned about the imposition of that stamp act which brought on the American Revolution. Wise, self-contained old Benjamin Franklin was equal to the occasion. He didn't stop the imposition, but he helped divide sentiment in England.

Jefferson had a chance to write a Declaration of Independence, and wrote one which had a powerful effect in rousing and uniting the colonists. Of his authorship of the Declaration he was more proud than of his incumbency of the office of President of the United States.

John Adams was in the convention which framed the Declaration, but that wasn't his "psychological moment." In other words, he didn't have either the chance or the ability to do what Jefferson did. Rising superior to state pride Adams named Washington for Commander-in-Chief of the armies of the Revolution, "the man Washington, the heroic Washington, the victorious Washington, the only man fit for the place, but who had not yet been named," as the orator puts it.

Washington's psychological moment was when he made Hamilton Secretary of the Treasury, and Hamilton's psychological moment was when he accepted the appointment.

James Monroe's great service was the Monroe Doctrine.

And thus the author passes on to Webster, "the idol with the feet of clay," to Harriet Beecher Stowe, Elizabeth Cady Stanton, Abraham Lincoln and Henry W. Grady.

The author goes to some length to prove by Webster and the Constitution of the United States and by the Supreme Court that this country can not possibly enter a League of Nations without sacrificing its proud independence.

Three principles which the League of Nations has enunciated are:

"The League can never impose a decision on any one."

"It may consider only those questions which member states refer for settlement."

"The organization recognizes that no nation is willing to grant to it an atom of its own sovereignty or authority."

In other words, it has out-reserved the most "irreconcilable" reservations proposed by the Senate, and in doing it has strengthened its "moral power," which is the only real power in the world.

The author of this little book could profitably study the League of Nations as it is, and not as the

Republican spellbinders in the last presidential campaign, of whom he was one, declared it would be.

Beautifully printed on good paper, with well-chosen illustrations, dedicated to "wife and children" who, this reviewer happens to know, make up a charming family circle, this lecture embalms the fruits of the historical study of a busy lawyer, shows his love for his country, and drives home the lesson that great men are great because they dare seize a great chance, when it comes, to unselfishly serve humanity.

New Universalist Church in Boston

FOLLOWING upon the news of the proposed building of the splendid Memorial Church in Washington, D. C., comes the announcement of a new church edifice to house the worshipers of the old Second Universalist Society of Boston. The Rev. Stephen Herbert Roblin, D. D., is the minister of the Second Society, which at present holds its services in the Fenway Theater on Massachusetts Avenue. Fire destroyed the fine stone church on Columbus Avenue in 1914. Delay in the adjustment of the insurance and prohibitive costs upon building materials made it impossible for a new church to be erected before the present time. But now it is to be a reality.

A lot of land, 30,000 feet, has been purchased at the corner of Boylston and Ipswich Streets, and upon this site this year will be erected a Universalist cathedral as beautiful and complete in its appointments as any church in Boston. Allen and Collins, church architects, have associated A. F. Gray with them, and together these men are designing a richly attractive Gothic cathedral. The building is to be constructed of granite at a cost of at least $250,000. The church, when finished, will include, besides a wonderful auditorium, a complete Sunday school equipment, and rooms and halls for every social service undertaken by the modern religious institution. It is the present hope and purpose to have the new structure ready for occupancy and dedication on Easter of 1924.

The Second Society of Universalists came into existence in December, 1816. It was formed by those who left the old First Universalist Church on Hanover Street, whose minister was the Rev. John Murray. The first house of worship of the Second Society was erected on School Street. The second church building was the one on Columbus Avenue at the corner of Clarendon Street. This was first used in 1872. The new church building, and the third in the life of the society, will face on Boylston Street in the Fenway District.

To the present time there have been but three ministers in the life of the society, which covers one hundred and six years. The Rev. Hosea Ballou was the first minister, serving a period of thirty-four years; the Rev. Alonzo Ames Miner, D. D., came next, and passed forty-five years as the head of the church; the third leader is the present pastor, Dr. Roblin, who has now been at the church more than thirty years. Overlapping of pastorates covered several years.

When the new edifice in the Fenway is completed the Second Society will fund the remainder of its property, amounting to about $350,000, and the income from this fund will be expended upon a program of up-to-date and aggressive Christian service.

Three Years' Progress

Stanley Manning

IT is now a little over three years since the Young People's Christian Union received its first financial assistance from the General Convention, out of the proceeds of the Million Dollar Drive, and the approach of Young People's Day seems a fitting time for it to render an account of its stewardship.

Three years and a half ago, when the annual reports of the local Unions were received at Headquarters, there were 3,137 members officially recorded. The reports made last June show a total of more than eleven hundred more members, and during the past few months about twenty new Senior Unions have been formed. During these same years the membership of the Junior Union has almost doubled. This means that in addition to replacing the natural losses in membership, which come to the Union as regularly and naturally as the graduation of one college class after another, more than fifteen hundred young people have been added to the Senior and Junior Unions. With the present membership there is a graduating class each year from the Union into other departments of the Church, of approximately eight hundred young men and young women who will be better workers in the Church because of their training in the Y. P. C. U.

One has but to glance over the roll of those who are now serving in official positions the General Convention, the General Sunday School Association, the Women's National Missionary Association, the Universalist Comrades, and the various state organizations, to realize how much the Union has contributed in the past to the leadership of the Church of to-day. And every one who is acquainted with the personnel of the present Young People's Christian Union knows that the same kind of leaders are being trained for the Church of To-morrow.

It is too soon to give any list of those who have thus been trained and promoted, for three years is a very short time. Three instances will serve to illustrate the point. Three years ago Mr. Samuel T. Cushing of Arlington, Mass., was president of the Young People's Christian Union. Before his term of office expired he was made a trustee of the Massachusetts Sunday School Association and later of the State Convention of the Church. He is also serving as a trustee of the local parish and superintendent of the Sunday school. Three years ago Mr. Curt Conner was president of the Iowa State Y. P. C. U., and, while serving as its delegate at the Ferry Beach Convention in 1919, offered himself as a volunteer for the ministry. He has recently been ordained and is serving as pastor of the church in Litchfield, Ill. Three years ago Miss Mary Slaughter was secretary of the local Union in Camp Hill, Ala. At the Chicago Convention in 1920 she volunteered for service, and, after a year of special work at St. Lawrence University, went to Haverhill, Mass., as parish assistant, where she is doing invaluable work during what Dr. I. M. Atwood used to call "the interregnum of pastorates."

The Executive Board of the Y. P. C. U. is anxious to give all possible emphasis to this matter of graduation into other work in the Church, and is not only calling continually for volunteers for the ministry and other forms of Christian life-work, but is hoping also that a plan may be arranged whereby it shall be the natural and expected thing that all the young women in the Union shall graduate, unofficially, into the Clara Barton Guild, the young men into the Universalist Comrades or other men's organization, many of each into positions as officers and teachers in the Sunday schools, and all of them into the Church itself.

Missionary Advance

The Young People's Christian Union, from the time it was one year old, has been a missionary organization. Three years ago it was responsible for the maintenance of the Shinn Memorial Church in Chattanooga and for the salary of the Rev. Sempo Ito in Shizuoka. This salary during the after-war inflation was increased, an increase gladly met by the Union, until the Rev. Clifford Stetson and his family went to Japan, when the Union assumed responsibility for a part of his salary, representing an increase of 150 per cent during these years.

When the W. N. M. A. added Tennessee to its mission field, thus relieving the Union of its responsibility at Chattanooga, the state of Texas was assigned to the Y. P. C. U., and for the maintenance of present work and for the advancement of the largest faith in the largest state, it is meeting the contributions of Texas Universalists dollar for dollar. This, also, is an increase of 150 per cent over three years ago.

Under the joint administration of the Y. P. C.U and the Texas Universalist Convention, two ministers are now at work where only one worked before, and during the summer season of special meetings additional helpers have been sent to the Lone Star State. As one result of this, the membership of the Universalist churches of the state has increased sixty-seven per cent in a little over two years.

But a more important result is the training of several thousand young people to be missionary-minded Universalists, which will show itself in years to come in larger gifts and more numerous volunteers for the overseas and other pioneer work of the Church. By the study of missions as well as by giving they are training themselves to be the workers and leaders the Church will need.

Business Management

Both in these missionary enterprises and in its own organization the young people of the Christian Union are learning both to do and to direct the business side of church work. Through the treasury of the Y. P. C. U. pass nearly fifteen thousand dollars annually. At least one state Union handles funds that run into the thousands each year, while nearly all of them are well up in the hundreds. The local Union has had an annual income and outgo of over a thousand

lollars, which come from the individual contributions of its members and from the earnings of the organization as a whole.

They have dealt wisely and well with such common, yet difficult, problems of church finance as deficits, unpaid pledges, and the necessity of assuming large and unexpected obligations. They are learning to do the work of the Church by doing it in their own organization.

Education and Training

It is a commonplace of modern educational theory that there is "no impression without expression." Because the Y. P. C. U. is a self-governing, self-directing organization, it is the best kind of a training school for the youth of the Church. But theory must go along with practise, and so, by means of four summer Institutes and by numerous state and district Institutes and Conferences, the Union is affording to hundreds of young people every year a technical training in methods of church work.

The Spirit within the Wheels

Most important of all is the spirit of devotion and consecration which is expressed, and developed by expression. There is plenty of "pep" among these young people, and some of it is effervescent and evanescent. But more of it is the outward expression of a deep emotion which will never be forgotten. There is love for the Church, there is a personal loyalty to the Christ ideal, there is an abiding determination to serve the needs of the world, that will show itself increasingly as the years go by.

The young people of the Union are recognizing the inescapable obligation of Christian stewardship and are giving of time and money and strength and talent and self in the service of Christ and his Church to-day and of the coming Kingdom of God. They have justified and are justifying the confidence of the Church in investing its money in them and their organization, and are building well the Church which shall be the visible expression and agency of the Inevitable Religion of To-morrow.

A Practical Approach toward Church Unity

AT the ceremony of the Ordering of Priests in the Calvary Protestant Episcopal Church of Pittsburgh, Pa., Dec. 10, 1922, Dr. Frederick E. Emrich, secretary of the Massachusetts Home Missionary Society, *participated.*

For the first time in history a minister of the Congregational Church, or of any other sect, joined with the bishop and with priests of the Protestant Episcopal Church in the laying on of hands in the service of ordination of a man to the priesthood of that church order. The admission of Dr. Emrich to the chancel, and so to a full participation, stands out as a remarkable and happy event in the communion of the Churches.

The invitation extended to Dr. Emrich has in its history no feature of a complex ecclesiastical procedure, and therefore no debate upon its propriety or validity. The facts are simply that Mr. Laurence Frederic Eames, the candidate, expressed his desire to the Rev. Edwin J. Van Etten, rector of Calvary Church, to have Dr. Emrich participate, and Mr. Van Etten expressed himself to be in hearty accord with the idea. Bishop Vincent, the officiating Bishop (Dr. Mann has not yet been consecrated Bishop of Pittsburgh), gave his approval without hesitation, and, it appears, with pleasure. Such was the method of procedure.

To those who know the beloved Dr. Emrich, it will be easy to imagine with what joy this distinctive participation and recognition came, and to his friends who remember that he is in his seventy-fifth year, it will be instinctive to believe that they could hear him say he had seen the coming of the Lord. And the real note of all was that it seemed natural and unchallengeable that due respect and recognition should be given to one who had been for many years a spiritual father of the young man who was to be ordained.

On the other hand, the hearty words of Mr. Van Etten bore witness to the fact that the privilege was granted without questioning or doubt as to validity and significance. His evident sincerity and pleasure in the unusual hour were apparent, and the welcome which greeted the guest from another church order as the members lingered after the service bespoke no uncertain gratification in what had occurred that day.

One can not learn of the procedure thus related without asking, what kind of a church is this Calvary Episcopal Church of Pittsburgh? An account of the building of the magnificent structure according to the Gothic design of Ralph Adams Cram would make a long article in itself. And though it is one of the foremost architectural creations of Pittsburgh, or of any other city of the United States, that is of little importance when it is compared with the announcement that the church is to be, in the words of Mr. Van Etten, a church of "Christian Friendliness." This phrase is, in this instance, used to designate a particular direction in which the church is going. Such a word usually means friendliness of the members; here it is to mean friendliness of ministers. And to actualize that friendliness, Mr. Van Etten has invited Bishop McConnell of the Methodist Episcopal Church, and leading ministers of the Baptist, Presbyterian and Lutheran Churches to preach in Calvary Church on Sunday evenings in January. Other speakers have been invited, and among them is Dr. Rufus M. Jones, the worthily famous Quaker. The note of Mr. Van Etten's purpose is sounded in one sentence in his letter of invitation to the ministers of the various church orders: "Believing that we should look into the future rather than in the past, as much as that has to give, it seems well that we should do this thing."—*George B. Hatfield, in Congregationalist.*

Commenting editorially on this incident the *Congregationalist* calls it "A Gracious Incident," and says:

> Whatever may be thought about reordination, there would seem to be nothing but very gracious recognition of the larger fellowship in Christ on the part of those who invited Dr. F. E. Emrich to participate

in an Episcopal ordination as reported elsewhere. The suggestion came from the candidate himself, but it is interesting to know that it was unhesitatingly approved by the officiating Bishop. We do not know the canons and requirements from the Episcopal side, but we are sure that Dr. Emrich violated no principle or spriit of Congregationalism in his gracious acceptance of a gracious invitation.

We are among those who stress the spiritual ideals of Congregationalism. We are not prepared to make crucial compromises in behalf of formal and outward unity, and we have little faith in professed movements toward Christian catholicity which are not equally movements toward Christian freedom. But we are well assured that catholicity is the true spirit of Congregationalism, and we are equally sure that God's spirit is manifest in many experiences, faiths and communions. We are sure, also, that the spirit of courtesy is the spirit of Christ, and we welcome every occasion and incident where, with truth to conviction and without compromise of honesty, men of different communions are brought together in comity and appreciation. It is out of such incidents that new understandings and organizations are to arise. The incident of this participation of a Congregational minister in an Episcopal ordination is a wholesome evidence of a new spirit of progress.

Vest Pocket Lay Sermons

X Pedigreed Ideas

Agricola

IDEAS as well as men have their genealogical trees. Some are of lowly origin, while others are pedigreed like the high-bred cattle which their careful owners manicure every morning.

Go back along the line and you will find collateral strains coming in, with a constant intermixture of foreign blood. There are no ideas reaching as far back as William the Conqueror which have not crossed polished Norman or sturdy Saxon on some vagrant Celtic stock, so that the original thought would scarcely recognize its progeny. There are laws which resemble the basic Roman stock, but which have been diluted, and modified, and localized, and adapted to northern climates, until they are no nearer their prototypes than a Vermonter is to the Roman of Caesar's time. Laws must be indigenous to be workable. You can not graft them on alien stems.

No less is true of religious, or philosophical, or economic ideas. In the course of time they all suffer a change into something "rich and strange." The outward aspects of society no more resemble those of Pericles' Athens than linguistic barbarisms do the cultured Grecian tongue. Only the fittest survive in the perpetual conflict of ideas. There is a natural selection which destroys all but the hardy perennials, those which have the power to adapt themselves to varying conditions.

The Sermon on the Mount has lost none of its beauty and freshness, while the Nicene creed is crumbling in the light of modern criticism. Paul's famous first letter to the Corinthians is as up-to-date as if written yesterday, but many of the so-called miracles are dissolving before our very eyes into natural events. Some of Plato's ideas are left to us, quaint, beautiful and fresh as in the days of the Academy. And the main principles of the Roman Law constitute the substructure of modern codes, though changed in their phraseology and application.

These survivals show the enduring qualities of high-class, pedigreed thought. They are the thoroughbreds of the centuries, which have kept their original quality through revolutions that have changed nearly everything in the intellectual world.

One of the permanent possessions of humanity is the idea of religion. It alters its form as society grows, but its core of truth is basic and unchangeable. If it were not founded on human need it would have perished long ago. That it lasts and is still fresh and vigorous in these kaleidoscopic times shows that its roots are deep in human nature, and that it bids fair to be permanent and indestructible as humanity travels its long and winding course.

That We May Have a More Powerful Leader

From a city pastor in New York State:

The question of news and correspondence for the benefit of *Leader* readers is becoming interesting. We are certainly moving in the right direction. It will not be long till we have a trade journal in religious engineering if you keep on. And that is the only reason we should have a paper at all. In 1912 I broached the matter of having a weekly page on Methods. There was no demand for it, and we never got it. It now seems that there is a demand that our paper shall tell us how to get things done. We want to know of the methods that bring success and that we can use.

We ought to have a page a week on the best way to "enlist" new recruits for this, that and the other departments of the Church. How to win workers. Then there is the question of advertising. Tell us how to sell our proposition. Still more, few of us know how to play on the motives of men so as to cause surrender. How to put Universalism over, that to me is all important. The right motive or combination of motives should turn the trick. Put us in possession of that trick. And much beside along the line of a trade journal.

From a Pacific Coast minister:

I wish that it might be made a *news* paper, in so far as it purports to be one. We do not get the news until it is old.

Then, too, I wish that your columns might bring us into closer touch with the religious thought and activities of the world at large. Without editorials and articles pertaining to great world-interests, ethico-

political and industrial, and without a knowledge of what men and women outside our Church are saying and doing, our people tend to become "provincially-minded," and self-sufficient. Give us frequent looks out and even afar. I commend to you the *Christian Century's* "Department of Interdenominational Acquaintance." I'm not kickin', only suggesting, Heaven bless you! With our financial limitations and our small constituency you have a tough job; and I marvel that you do so well in it.

From a Western minister:

In regard to the suggestion that the *Leader* publish titles of sermons our ministers are preaching and reports on how they were "treated," I want to say that I think the *Leader* should not be used in this way. "Teamwork," and not the *Leader*, is the place for this. I want the *Leader* to be a magazine for the laity.

From a former member of the Church of the Divine Paternity now living in Bangor, Maine:

Let me say that the *Leader* is most interesting and that I look forward to reading it every week. I am hoping soon to have Dr. Bisbee return to his "Front Porch Studies," not only to feel that his health is returning but because I have in my quiet life learned to live much with the unseen and to realize the two worlds are one. As we move along in life time and distance are in a way eliminated, and we realize that they are not among the real things, and that love and faith can bring in touch those interested in the uplift of the world.

From a Middle Western Superintendent:

The *Leader* is improving; more news, still more news, is needed to interest readers.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Goal Attained

ONCE upon a time there was a man, who said, I am poor, but I shall yet be rich; for I have Youth and Strength and Ability. And when I am rich, then will I have a Fine Stable, and also a Vast Wine-Cellar.

And he went to work with Great Zeal, and he gathered in Coin; and each passing year found him trying a little harder to discover ways of not paying taxes on all his Wealth; for his Wealth had increased so large that it made him feel Poor to contemplate the Amount of his Taxes.

And it came to pass, when he had grown rich, that he moved from the humble home where he had dwelt, and he builded himself a Great House. And beneath the House was a Vast Wine-cellar. And in the Wine-cellar were many and choice Vintages, for which he paid a Great Price.

And in the rear of the House did he build a Large Stable. And he filled it with Fine Horses and Expensive Carriages. And he had Grooms and Coachmen in Livery.

Now it came to pass when all these things had been accomplished, that he dropped one day in his tracks. And when the Doctor came and Listened at his Heart-action with a Stethoscope and measured his Blood-pressure with something else, that the man looked into the face of the Doctor, and asked a number of Troubled Questions.

And the Doctor answered and said unto him,—

If thou wilt live many days, thou hast a straight and narrow path to tread. Otherwise may we as well get in our order with the Undertaker and do it early.

And the man inquired of the Doctor, saying, Tell me what I must do, and I will do it, and I will sign my name on the Dotted Line.

And the Doctor said, Thou must Walk Moderately: and thou must drink nothing but Water.

And the man said, All my life I have labored for this end, that I might own a Wine-cellar, and now thou sayest unto me, Drink only Water.

And the Doctor said, It is even so.

And he spake yet again unto the Doctor, saying,

I have always loved Good Horses, and I have worked myself to death for this only, that I might be rich, and own a Good Stable.

And the Doctor said,

That is about the size of it.

And the man said, I could walk when I had no Stable. I could drink water when I had no Wine-cellar.

And he faced the future, a sadder and a not very much wiser man.

And about this time the Automobile smote his Stable upon the one cheek, and the Eighteenth Amendment hit his Wine-cellar on the other. And he then began to feel better about his Stable and his Cellar.

Now I look about me, and I see men not a few who are laboring for something in the future, and I have fear for some of them that by the time they get it they will have lost the capacity to enjoy it. And to them I say:

Labor not for the things which can yield thee no Solid Satisfaction; but labor for the things that are Good and Fine, and get a part of thy Fun as thou goest along.

* * *

FROM DOCTOR BISBEE

The entire staff of the *Leader* was delighted to read the following letter from Dr. Bisbee to the Associate Editor.

Dear John:

In my latest adventure toward health and happiness, I seem to have overshot the mark a bit. I wrote a few letters and a few notes and one-half of a Front Porch Study, and took a walk out to the front gate (we have no gate, but where one would be if we had one) and back again, and then I went back to bed and I've been there ever since.

Now I am making a new try under very moderate conditions and am gaining. I sat up in a big chair two hours to-day and ate of real food. So while I am not prophesying anything in regard to the future I will say that with patience I am expecting to be on the job again very soon. All of which is to give you courage and good cheer as you start on your long journey. I have arranged with the Lord to guarantee editorial help which will tide over the vacuum while you are away.

I am not allowed to write yet, so I am dictating for the first and only time to my daughter.

I am hoping that this world tour may be to you and Mrs. van Schaick all you could wish, and I know

it is going to enrich the *Leader* and enlarge its vision until it is big enough to command attention everywhere.

Please give my affectionate regards to Mrs. van Schaick and kindest remembrance to all the force. When you pass down the coast on your way to Panama take a glance to the westward and see me on the beach waving my Panama, and I shall be on the tip of Cape Cod watching for you on your return.

. . . . . .

Bon voyage with the privilege of passing my regards on to all of the eminent rulers in all countries and all departments of life with whom you may domesticate.

Affectionately,

Fred.

Miami, Fla., Jan. 7.

* * *

IT SHOULD BE UNDERSTOOD

To the Editor of the Universalist Leader:

It should be understood that the reports issued by Secretary Etz of the General Convention and stating the amounts received for Near East Relief by his office do not give any adequate idea of our total denominational contributions for that object.

Each year a large amount is given by the Sunday schools—over eight thousand dollars in 1922. That is separately reported.

Moreover, many Universalist people are contributing through community agencies which give no denominational credit. For instance, one of our churches in Pennsylvania, one in California and one in Vermont have each given over five hundred dollars during the past year through local committees.

I believe that I am justified in saying to the Near East Relief that our people are paying from forty to fifty thousand dollars a year toward the support of the Armenian orphans.

George E. Huntley.

* * *

A GOOD SUGGESTION

To the Editor of the Universalist Leader:

Might it not help if ministers or their assistants would invite especially the non-church-going public to consult them at a definite hour and place, in case any were in trouble and needed counsel and spiritual help?

Who knows how many are in need of such service? Surely, many bearing burdens almost too great for their strength have little idea that Christianity has anything for them in their hour of need.

I believe that at least some outsiders would respond to such an invitation.

Yours very truly,

Harry G. Dennison.

* * *

DR. HILLIS AND PLYMOUTH CHURCH

The Rev. Dr. Newell Dwight Hillis, pastor of Plymouth Congregational Church, Brooklyn, had his salary raised yesterday from $8,000 to $12,000 a year. And the increase was made retroactive from Nov. 1 last. This was done by the official board of the church.

This week Dr. Hillis begins his twenty-fifth year as pastor of the church made famous by Henry Ward Beecher.

The contract of Dr. Hillis with the church called for part time, as did that of the late Dr. Lyman Abbott, whom Dr. Hillis succeeded, coming from Chicago. Dr. Hillis has spent much time on lecture tours, often crossing the continent.

Now, however, the work of the church and Plymouth Institute has grown to such an extent that all his time is required.

Plymouth Institute, which is eight years old, has 750 members and twelve teachers. Dr. Hillis lectures there several times a week.—*New York Times.*

* * *

NO NICER IN THIS CHANGED ROLE

Ku Klux's modern revival undoubtedly arose from the same motive that developed the original Ku Klux Klan of reconstruction times—that is to say, the desire to frighten the Negroes of the South into subjection and submissiveness. It was that motive which an eminent Southern Senator confessed in private conversation at Washington when he praised the "Klan" for its value in preserving for the South the advantage of cheap labor. He illustrated by an instance in his own state where cotton-field "darkies" had agreed to strike for a big raise in the price of cotton-picking. The Senator said that the night before the day appointed for the strike a long line of masked and gowned "klansmen" marched through the country roads of the community, and next morning, as he repeated gleefully, "all the darkies in the country were fairly running to the fields at sun-up to go to work at the old wages."

The promoters of this beautifully humane proposition found, however, that it wouldn't apply over a very wide territory; without some other prejudice to work on than the prejudice against fair wages their pleasant little income of ten dollars per initiate would soon be exhausted. So with many experiments they have invaded all sorts of communities with all sorts of appeals to local suspicions and class hates—anything and everything that could be used to drag in men willing to pay ten dollars apiece for the chance of some sneaking, secret and safe whack at their pet antipathy. Now, however, appearances indicate that the grafters at the head of the movement have decided that the very biggest graft lies in lining up Protestants against Catholics. The final adoption of this specialty appears to be the whole occasion of the sudden irruption of the Klan in the big cities of northern states as well as in numerous city centers of the south.

The *Continent*, however, refuses to admire the Ku Klux Klan any more in this new role than in the old. Often have we expressed the opinion that American Protestantism ought to be far more aggressive in proclaiming Protestant principles in this country as against still uncorrected abuses of the papist religion. But the way to advance those principles is openly, frankly, positively, courageously. In no imaginable case can there be reason or even excuse for Protestants to advance Protestantism by secret or indirect methods—least of all through any oath-bound secret order practising hiddenly the cultivation of hidden hatreds. Surely any dispassionate reflection on the subject will warn the thoughtful Protestant of inevitable reactions against methods of this sort in any religious matter reactions certain in the long run to hurt the Protestant Church far more than they can possibly hurt Roman Catholicism. —*The Continent, Presbyterian Weekly, Chicago.*

* * *

A WONDERFUL OPPORTUNITY

At a meeting of the Lutheran Pastoral Association in Philadelphia recently one of the ministers read the following letter from a committee which was looking for a pastor:

"Send us a young man who can convert our church members, revive our official members, save the sinners, enthuse our young people and gather members into the church, increase our finances, popularize our Sunday night service, spiritualize the mid-week prayer-meeting, and draw men to the church.

"We wish him to be a man of grace of person, sweetness of disposition, gentleness of speech, social ability, political inactivity, pastoral care and pre-eminent preaching ability. He should have a gentle, gracious, hard-working helpmeet, without children, who will assist and not run either the church or the pastor. We can pay him $475 a year."

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

LET US BE KIND

Let us be kind to-day,
And do at least one brave, unselfish deed,
Out in the battle-worn and troubled world—
Out in the world of grievous wrongs, of pain,
Where men forget and heaven is far removed.
Give none the right to say
Love has been put away.
Let us be kind to-day.

Let us be kind to-day,
For some may crave a strong and helping hand,
And more may stand in need of gentle words;
To others just a smile and nod would prove
The pessimist's mistake—that no one cares,
Help not the weak to stray:
Show them a brother's way—
Let us be kind to-day.

George W. Harrington.

THE ALCHEMIST

Seaver R. Gilcreast

LONG, long ago, in the depths of the sea, there lived a mighty king and his very beautiful daughter. Their realm stretched out in all directions, bordered only by unexplored sea forests, and in the center of this kingdom, built of pink and white coral, was the magnificent royal palace. For many years the people of the sea had been ruled over by kindly monarchs, who had done all in their power to make every one happy. Twice a year the royal palace and its enchanted gardens were thrown open and in the banquet hall was served a sumptuous repast at which any boon a subject might ask of the king was granted, whether it be for sea horses, for gold, or for pearls.

Then came a time when the palace was not opened, the feast not given nor the boons granted. And as the people passed before the high closed gates they sighed and said to one another, "'Tis indeed sad if the king and his princess love each other so much that they forget those who love them." But that was what had happened. The king and princess passed all their time in doing for each other, living only for themselves, and had completely forgotten the affairs of state and the customs of their people.

One evening after a particularly enjoyable but rather tiring day of pleasure, the princess and her father were resting comfortably, she sitting at his feet and he reading aloud from a rare old book a strange tale of the earth people. When he had finished, without glancing up from the pictured page, he remarked how glad they should be that they lived safely in the sea and not above in the glaring sun and the bitter wind. At the same time he reached down to caress the beautiful princess; but no warm, soft hand crept into his. In fact the princess was no longer at his feet. She had vanished completely. At first her father was puzzled, then angry, then overcome with grief. He caused every nook and cranny of the palace and grounds to be searched. All the sea urchins in his service rushed to obey him. In the midst of all the confusion some one reported that in the loftiest white coral turret had been found a huge iron bell so rusted that the tongue would scarcely move.

"Why bother with that," cried the king, "when my daughter is lost!"

Days, weeks and months went by without so much as a hint as to where the beautiful princess might be. In despair her father had summoned to him all the wise men and wizards and witches of the kingdom, but it was all in vain. At last, almost mad with grief, he decided to arouse his courage and go himself to that mysterious enchantress who dwelt in the North beyond the unexplored sea forest. His grandfather had told him of the wondrous power of this distant queen, who was so good that nothing evil could live in her presence; but until now he had quite forgotten her. As far as the forest the unhappy king rode in his golden coach drawn by eight fine sea horses; but from there on he had to go on foot, and each step increased his dread of this powerful queen.

When at last he entered the great crystal throne room, he was surprised and somewhat comforted to find the fairy so smiling and gracious. Disappointment returned, however, greater than before, for her only words to him were, "Let iron turn to silver and sound become song, then will your princess be restored to you." Before he could reply, he found himself again in his coach on the way back to the palace. Mournfully he gazed from the window, pondering on the meaningless words.

Just before he reached the gates he saw an elderly man like himself sitting before his small house, weeping and wringing his hands in sorrow. Half-heartedly he stopped the coach and inquired of the man his trouble.

"Alas," said he, "I, too, have lost my daughter, and with her my only means of support, and now I know not what to do." Impulsively, out of sympathy for this poor man so like himself, the king took off his jeweled cloak and gave it to him, telling him to come to the palace if still he were in need. No sooner had he done this than a rasping, deafening roar rumbled throughout the whole sea.

Greatly frightened, the king drove quickly inside the gates, as if to flee from whatever might seek to harm him. Urchins were running in every direction and he asked one to fetch him the great book from his library, that he might find out what caused the horrible sound.

"Ah," said the sea urchin, "pray release me from this duty; for my mother in her fright fell, and I must go to help her."

"Go," said the king, "and take this with you," offering him his golden cane. Hardly had he finished speaking, when again the sound crashed forth, this time not quite so rasping nor so loud.

Before dusk the cause was discovered. Up in the loftiest white coral turret the old iron bell had shaken

off enough rust to move its great tongue twice. That night in his chamber the king lay wide awake thinking of the fairy queen's reply and of the bell's strange behavior.

"'Let iron turn to silver and sound become s—' ah! I have it," he exclaimed, and could scarce wait for the dawn. All the next day he went about through his kingdom giving gold and pearls to his subjects; but not once did the bell speak.

Despondent, at nightfall he stumbled with bowed head toward the gates, being careful, however, as he did so, not to crush a shy little pearl oyster which he saw in the road. Unexpectedly the longed-for sound boomed forth, this time almost in a clear deep tone. "So that is it," cried the king. He had discovered the secret at last. Only when a kind deed came straight from the heart did it count. He must be helpful to others for their own sake and not for his own. Once in the right channel, it was easy for him to cause the bell to peal out. How he enjoyed feeling once more the love of his people and how happy he was every night to climb the white coral tower and gaze upon a bell that was fast turning to glistening silver!

One evening, just a little tired from his long day of helpfulness, the king slowly mounted the winding stairs, wondering how soon his darling princess would return to him, and when he tenderly caressed the shining silver bell he wished he might think of some fine deed that would release her from her captivity all at once. Almost as an answer to his thought, there came a laughing tinkle that sounded strangely like a familiar song. And so it was, for in his arms was no longer a silver bell, but his own precious princess.

For a long time neither could speak for joy.

Then, "The first of it was the hardest, wasn't it?" she said, smiling up at him. "It seemed so long that I was that hideous rusty bell away up in this beautiful white tower, waiting and watching for you to find the right way."

"Yes, it was hard, but wasn't it worth it?" said he, smiling back at her, as arm in arm they descended to greet the jubilant throng.

* * *

UNSECTARIANISM

In a Western town a man who had come into possession of a considerable fortune decided to erect a large office building. During his discussion of the plans with an architect, the latter said:

"As to the floors, now. You would want them in mosaic patterns, I presume?"

"I don't know about that," replied the other dubiously. "I ain't got any prejudice against Moses as a man, and he certainly knew a good deal about law; but when it comes to having floors, it kind o' seems to me I'd rather have 'em unsectarian like. Don't it strike you that way?"—*Harper's Magazine.*

* * *

THE IZE HAVE IT

In an age in which we specialize—or are lost—the following should be noted: When business is sick and in need of a remedy, we normalize. If there are wounded veterans to be cared for, we hospitalize. When a worthy cause needs to have new life put into it we revitalize. If we have goods to sell, we merchandize. Furthermore—government bureaucracies are never broken up. They are decentralized. Large institutions no longer divide their labors. They are departmentalized. New York is not misgoverned, only Hylanized. And as for our own precious selves, we have given up indulging in periodic moments of soul-searching reflection. We go and get ourselves psycho-analyzed. Not even the spirits of the departed can escape. No longer do they appear. They materialize. Truly, the ize seem to have it, here and hereafter.—*Life.*

* * *

LITTLE KINDNESSES

If you were toiling up a weary hill
Bearing a load beyond your strength to bear,
Straining each nerve untiringly, and still
Stumbling and losing foothold here and there,
And each one passing by would do so much
As give one upward lift and go their way,
Would not the slight reiterated touch
Of help and kindness lighten all the day?

If you were breasting a keen wind, which tossed
And buffeted and chilled you as you strove,
Till, baffled and bewildered quite, you lost
The power to see the way, and aim and move,
And one, if only for a moment's space,
Would give you shelter from the bitter blast,
Would you not find it easier to face
The storm again when the brief rest was past?

There is no little and there is no much;
We weigh and measure and define in vain.
A look, a word, a light responsive touch
Can be the minister of joy to pain.
A man can die of hunger walled in gold,
A crumb may quicken hope to stronger breath,
And every day we give or we withhold
Some little thing which tells for life or death.

Baptist.

* * *

FACT AND FICTION ABOUT PROHIBITION

Fiction—Prohibition was hastily enacted.

Fact—For more than 100 years prohibition was intensively and extensively studied and discussed. No question ever decided by the American people was better understood.

Fiction—Prohibition was the will and act of the minority.

Fact—Before national prohibition went into effect, 34 states, acting separately for themselves, had adopted prohibition. More than three-fifths of the people and four-fifths of the territory of the country were under prohibition. The Eighteenth Amendment was submitted by a vote of more than two-thirds of both houses of the United States Congress and has been ratified by 46 of the 48 states, or by twenty-three twenty-fourths of them. The only two states which have failed to ratify to date—Connecticut and Rhode Island—have less than one thirty-fifth of the population and a trifle more than one five-hundredth of the continental area, and if the water which is included in these states is not counted, the area is further reduced by more than 300 square miles.

Fiction—Prohibition was "put over" while America's soldiers were away.

Fact—The Congress which submitted prohibition to the states was elected (November, 1916) five months before war was declared on Germany (April, 1917). American soldiers are not drunkards. They helped Kentucky to enact prohibition after their return in 1919, raised the prohibition majority in Ohio from 28,000 to nearly 42,000, and in Michigan, from 68,000 to 207,000.

Fiction—Prohibition is unconstitutional.

Fact—By a unanimous opinion of the United States Supreme Court, 1920, both the Eighteenth Amendment and the Volstead Enforcement Code were declared to be constitutional.

Fiction—More liquor is consumed than before prohibition.

Fact—In 1917, the last year before prohibition went into effect, 600 distilleries in the United States produced 168,000,000 gallons of spirituous liquor. In the same year, 1,300 breweries produced 1,885,000,000 gallons of beer. The first year under constitutional prohibition, three distilleries were in operation and 28,000,000 gallons of spirits were consumed, while beer

practically disappeared. The liquor imported was less than one-half of one per cent of the consumption of pre-prohibition days.

Fiction—Prohibition interferes with personal liberty.

Fact—So do the Ten Commandments, according to the testimony of every liar, thief, libertine and blasphemer.

Fiction—Prohibition makes hypocrites.

Fact—The treason and anarchy preached and practised by the liquor people will, of course, make patriots and Christians.

Fiction—Prohibition can not be enforced.

Fact—Prohibition, and every other law for the good of the people, can be enforced by placing men in authority who have the inclination, courage and ability to do what they are paid and sworn to do.—*Charles Scanlon, general secretary of the Board of Temperance and Welfare of the Presbyterian Church.*

* * *

COMPOSITORS AND PROOF READERS

Among the most long-suffering figures in the world compositors and proof-readers shine pre-eminent. That they possess beautiful dispositions is axiomatic, and that for patience they have Job up against the ropes is well established. Yet they possess the comic sense and are given to archness, pleasantry and those sly jocosities which mark the man of humor. When this mood has them, they have astounded writers of manuscript, and as it is well known that no man of letters has the slightest understanding of a joke, they have said some ill-judged and intemperate things. But these have not been merited.

As a matter of fact, the proof-reader and the compositor put up, even in these days of progressive typewriters, with some of the most hideous caligraphy seen since Oliver Cromwell's day. How these kind men and women can wade through some of the hieroglyphics that they do, is a mystery to those who have less grace of heart. But the compositor and the proof-reader restrain their emotions and, what is most extraordinary of all, may be observed reading newspapers as the dusk falls on a tired world. This is a fact that we can prove. The self-restraint of the compositor is admirable; he or she does not ask why a person with such a handwriting ever gave up blacksmithing, by no manner of means. These admirable men and women simply ask the criminal whether certain characters mean "Terra Haute" or "tautological" and when the grievous darkness is cleared they go on their way without, quite without, rancor, and more patient than ever.

We have long felt that these words should be written and can not better justify them than by the following occurrence: A writer who wrote a copious but eccentric hand, was approached one day by a compositor, the tears of gratitude running down his face. In a voice broken by emotion, which did him no discredit, he told the writer that he was soon to go away and that without the study of this gentleman's manuscript he could never have passed the Government examination in paleography. This he had done and in a week would occupy a responsible position in the Smithsonian Institution.—*J. H. S., in Boston Transcript.*

* * *

"THE REGULAR COURSE"

Lewis Carroll had not only a keen sense of humor, but also common sense and insight. There is more truth than fiction, more sense than nonsense, in the tearful tale of the Mock Turtle. "I only took the regular course. Reeling and Writhing to begin with and then the different branches of Arithmetic—Ambition, Distraction, Uglification and Derision."

The majority of children take only "the regular course." If they got the best out of it it could not be possible that one man in every four could neither read nor write, as Dr. Tigert said was the case in the American army. Everybody in the country would be able "to read and write and cipher, too."

The trouble is that "the regular course" is not given a fair chance. So many "asides" are thrown in that few children carry away a real grasp of any subject. Angelo Patri's advice to parents is exactly to the point. "You are sending your child to school to cultivate his mind. Do see that your teachers get a chance to help him do it instead of packing his head with emptiness." That is a hint to parents, a suggestion to school boards and a note of warning to teachers.

It must be remembered that back of the teachers are the framers of the courses of study who have "done themselves proud" by the number of subjects included. The teachers are obliged to pack "each child's head with emptiness," plus as much of "the regular course" as the time left allows. It is usually "the regular course" that has to take the odd minutes left over.

The first thing taught children is reading. Here the Mock Turtle's term is quite correct, for sentence "reeling" explains better than anything else the expressionless way many pupils get through a page. That is not reading, which is a fine art and needs to be cultivated as such; it is simple "reeling." The nurse who can not read acceptably to her patients has not yet finished her course. The public speaker who can not read well, whatever his profession, has not completed his studies. The teacher who can not read agreeably has not learned her business. While "reeling" is more common than intelligent reading, it does not fill the bill. May we soon get beyond the "reeling" stage in our schools and at the end of "the regular course" send forth good readers. A man who sat through a long, poorly read sermon said to the clergyman after the service, "In spite of all you have read I still believe in God." Those who hear the efforts of graduates in "the regular course" might say to them, "In spite of all your 'reelings' I still believe in the art of reading."

Writing is begun in the lowest grade and the Mock Turtle would become even more tearful could he see the "writhing" of many children who take "the regular course." It is not penmanship. The huge, unformed letters made with a stub, the few words on a line, a slanting line at that, give the page a "writhing" effect. It is no compliment to a correspondent to get a letter made up of scrawls. The little red schoolhouse did better work in that line, as hundreds of documents left by our grandfathers and great-grandfathers prove.

Children come to their first school filled with "ambition." They may take to addition with more or less ease, but they bring their "ambition" with them. They have envied their brothers and sisters who have told them great tales about school, and at last, aged six years, they enter the educational doors primed for success. Youth is unafraid and pathetically cocksure. Do not let it come through "the regular course" with a loss of ambition. Without it failure is certain. "Ambition" is not conceit—it is "a desire to achieve;" another term for honest American citizenship.

"Distraction" needs no teacher. It comes naturally to children. Some people never outgrow it. By subtraction time school is an old story. It has grown monotonous. Lessons come hard. Outside, with games and fights and movies, there is plenty of "distraction." Unless dealt with carefully, however, it leads up too easily to "Uglification," the Turtle's third branch.

"Uglification" can be headed off if one has the gift of bringing out a boy's best qualities. All boys have their good points, and while most have a decided touch of "Uglification" also, that can be toned down if dealt with wisely. "Uglification" traits multiply fast under wrong treatment and conditions, so repair work must begin early and must go on with caution.

"Derision," the last branch of the Mock Turtle's arithmetic course, is one of the most distressing. Jeering at classmates who study or those who are slow, calling them names, making oneself "gratuitously odious," does not add to one's own charm. As nothing annoys a man more than to be laughed at, so nothing annoys boys and girls more than to be ridiculed. Yet children indulge in "derision" to a surprising extent. The most trying part of it is that having once got started they never let up on it. Again and again they go over the same ground, gloating over their victim's wounds. Very occasionally a teacher uses "derision" as a weapon and it is a particularly deadly one. It is unworthy the schoolroom or the school yard. Kindliness is a more alluring quality than derision.

Why not make "the regular course" so important and so interesting that there is no chance to pack any child's head with emptiness?—*Julia E. Deane in Boston Herald.*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

Roads of Adventure. By Ralph D. Paine. Illustrated. $5.00.

Mr. Paine began traveling these roads when he was "a strapping six-footer of a Yale freshman . . . who had come from his home in Florida to seek an education on his own resources."

He rowed on the varsity crew that was beaten by ten lengths and "the crew that couldn't lose;" he went a-filibustering to Cuba; was twice "jailed with every courtesy" by Spain as a pirate; had all manner of exciting experiences, afloat and ashore, in which a horse, a boiler, and a sword intended for Gomez figure prominently; gave Admiral Sampson's flagship the unexpected pleasure of entertaining him; took "a little journey on the Pei-ho" at the time of the Boxer uprising; taught some German officers a much-needed lesson, and so on.

Eventually a road led to a New Hampshire farm, whence in 1917 he took "the old trail outward bound" and was correspondent with our fighting fleets.

1492. By Mary Johnston. $2.50.

No book by this author can thrill us as did "To Have and to Hold," though we were greatly stirred by the two Civil War novels, "The Long Roll" and "Cease Firing."

Now she has gone back to the first red-letter year of our history and tells the story of the memorable voyage of Columbus through the medium of Jayme de Marchena, who, unpopular because of his Jewish grandmother, sailed on the caravel as a seaman under the name of Juan Lepe, and became the discoverer's friend and physician.

Bill the Bachelor. By Denis Mackail. $2.00.

Bill's name is Alexander Fraser, and he is twenty-nine, "in trade," and devoted to the Honorable Leslie Grahame, Lord Longwood's daughter, of Hare Hall and the White House.

His business is hosiery export, and he has a brilliant scheme of a combine; but unfortunately some one else has the same idea, and success does not perch on his banner. He is very successful in love, however, and whether he is telling suppertime stories to his adorable small niece Sylvia who addresses him as "darling Bill," or plunging into business, or ecstatically selecting opera-glasses as a gift for Leslie, he is good fun.

Under Four Administrations. By Oscar S. Straus. Illustrated. $4.00.

Mr. Straus served under Cleveland, McKinley, Roosevelt and Taft, and was three times Minister and Ambassador to Turkey—a distinction won by merit. He has not only spoken with authority on the Turkish question, which looms so large in world affairs, but has written a most interesting book, not the least interesting feature being the picture of his childhood home—the first Jewish household in that Southern community in the days before the Civil War.

Now, Virginia! By Helen Sherman Griffith. Illustrated. $1.50.

Virginia Babcock, Jinks for short, is now at Miss West's outdoor school, Westacres, which is a joy to her after the fashionable boarding-school.

She is as irrepressible as ever, and her well-meant efforts to be helpful get her into difficulties, as when she tries, single-handed, to capture a swarm of bees and gets so dreadfully stung that her cheeks don't match and her ankle is of an impossible size, making her a sorry figure on her thirteenth birthday.

Little Kate comes for a visit, and a sad pupil is put in Jinks' charge, and she discovers a boy and helps him, also experiments in advertising, and the school gives a party for the Camp-Fire girls, so it is a busy summer, with two surprises at the end.

War on War. A Campaign Text-Book.

Under the title of "War on War" the first campaign textbook for workers in the world peace movement has been issued by Frederick J. Libby, Executive Secretary of the National Council for Reduction of Armaments in Washington. It is a summary and outline of a three-fold program: First, world organization under any name; second, world-wide reduction of armaments to police status; and third, world-wide education for peace. It contains in addition detailed instructions for "Activities for Local Workers" and has a particularly valuable chapter entitled "Answers to Skeptics" in which all the well-worn objections to peace programs continually offered by the weary and the doubtful are met and answered. The pamphlet concludes with a bibliography and a useful index to the material it contains. The cost is ten cents a copy, twelve copies for one dollar, or 1,000 copies for $60.

A More Honorable Man. By Arthur Somers Roche. $2.00.

The Sam Foyles of this world, who spend themselves for others without money and without price, have a hard time and are not appreciated until they are dead, while the Jim Willoughbys flourish as the green bay tree, are the subjects of laudatory speeches, and full payment is theirs all the way. In that other world to which we journey, each will be surprised at the difference.

Ramsey Blake marries Jameson Briggs Willoughy against the protests of Uncle Frank Dabney. Jim is known as "The Magnificent," makes money in the Pinnacle bicycle, then Willoughy Motors, is known the world over as a financial power, but, as Sam tells him, he does not stop to consider God's side of it. And by and by Ramsey learns the truth about him.

Anne Severn and the Fieldings. By May Sinclair. $2.00.

Anne Severn, left motherless at ten, is brought by her father, on his way to India, to Wyck-on-the-Hill to live with the Fieldings, and grows up with Jerrold, Eliot and Colin. She is perfectly at ease among the boys, but resists Mrs. Fielding's attempts to mother her, feeling somehow the inherent selfishness—for Mrs. Fielding is never satisfied until she has made every one admire her, and considers everything from its effect on her own affairs.

This goes on when Anne and the boys are grown up, and results in deep misunderstanding and trouble. Colin is driven into war, for which he is entirely unfit, and is brought back a shell-shocked wreck, and Jerrold marries Maisie Durham when he has always loved Anne. But at last happiness is brought about, and Colin is cured.

The Real Lincoln. By Jesse W. Weik. Illustrated. $4.00.

Mr. Weik collaborated with Lincoln's law partner, Herndon, in writing the well-known Life, and in this volume has included a great deal of interesting material that was omitted from that volume, concerning Lincoln's domestic and public life, his human side, and especially his law work. There are pictures showing his Illinois environment, his friends, and also facsimiles of documents.

The Cortlandts of Washington Square. By Janet A. Fairbank. $2.00.

Hudson Cortlandt suddenly marries pretty Mrs. Byrne, and on their way to Switzerland, where he is to be minister, they are lost at sea; so little Ann Byrne is taken in charge by Hendricks Cortlandt, the elder of the brothers, and no real uncle could be more devoted. Naturally this causes resentment and friction in the family.

Now Ann is by no means the type of girl prevailing in those days when the Civil War was gathering, but rather of the World War variety. Going to a revival with young Hendricks Renneslyer, to whom she later becomes engaged, she slips into the usher's hand a paper on which is written "Prayers are earnestly requested for a boy who thinks himself as good as God," and when it is read by the trusting minister, she says to her escort, "It's you!"

In other and graver matters she acts as decisively and independently, and when she marries follows the dictates of her own heart.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

EASTER IN OUR SUNDAY SCHOOLS

What will the General Sunday School Association have to help our schools in the Easter program? A leaflet is in preparation which we hope to have in your hands soon after the beginning of Lent, not later than the first of March. It will present a simple program such as may be given by the smaller schools and with comparatively little preparation.

The special word for to-day is this. If we are to give our pupils something that will help them to meet the solemn hours of life when death comes near, we must not depend on one Sunday or one program, however excellent. All through the Lenten season, let us give emphasis to the thought of new life as seen in nature and of the immortality of human life. Suggestions will come to the superintendents through the pages for their loose-leaf note-books. But the teachers will need to add to what is given in the service of worship. In the class period opportunities may be found to tell stories illustrating the Easter message. If in some cheery way we can give our young people the conviction that the life God gives He never takes away from us or our friends, we shall do them an immeasurable service.

* *

NOT INTERESTED IN FOREIGN MISSIONS

The opportunity of the person or Sunday school described by this heading is now at hand. On or near Lincoln's birthday all our schools are asked to give their members an opportunity to give to the work of our Church in our own country. We shall be looking for large gifts from schools not heard from in our earlier missionary offerings. Every penny of this offering will go for work right here at home where you are interested. Give us large sums and we will do large things. You are entirely right that there is much to do at home. Help us do it! We are only waiting for your generosity.

As for the schools that are interested in International Missionary tasks and that have already given so generously for both Japan and the Near East, we know we shall hear from you. Those who give for these far-away friends never forget those near at home. With the combined gifts of both groups we shall have our thousand dollars for Suffolk and a large balance to be paid to the General Convention to be used where the home task calls most loudly.

* *

NUNDA AND DERBY LINE

These are not among our larger schools; but they deserve particular mention.

From Nunda comes one of the finest letters that we have received recently, a letter that teaches such an important lesson that we quote it in full:

Dear Sirs:

Enclosed please find draft for sixty-three dollars and thirty-five cents, our Christmas Sunday school contribution for the Near East Relief. It gives me especial pleasure to send this, as it is the third large collection from our little Sunday school within a month, the first being twenty dollars for the Japan mission, the second a personal gift of fifty-seven dollars for Miss Kent in Japan and the third the enclosed.

I think that our children and their parents have all caught the Christmas spirit of giving and of service. Besides this we had a tree full of gifts for the little unfortunate children at the Craig Colony for Epileptics near Nunda. I think that our Sunday school had the happiest Christmas ever.

Gertrude M. Robinson, Superintendent.

The distinction of Derby Line is that, with the exception of Cambridge First, its Near East offering has been the largest of the year—two hundred and fifty-one dollars. This money was placed on "the little Christmas tree," which was simply decorated and had a silver cross at the pinnacle. During the Sunday school service a procession was formed and the members, as they passed the tree, deposited their gifts for the children across the seas.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

OUR CHURCH AT DEEP RUN

At first glance one might doubt the statement that this is a picture of the Universalist church at Deep Run, N. C. Nevertheless it is true.

Stepping inside one finds a good-sized room containing some forty chairs, an organ and certain other necessary appointments. Beyond, in the other rooms, live two sisters, Universalists, who, through their desire to have a church of their faith in the community, have given up a portion of their home to make it possible.

One Sunday a month Mr. and Mrs. Ball come out here for a "preaching service," Deep Run being in the Kinston Circuit. Sometimes the seating capacity of the church itself is overtaxed and in winter the adjoining room is used, in summer the veranda or steps.

Four years ago a Universalist Sunday school was an unknown quantity in this village, but to-day it exists, holds sessions every Sunday and has some fifty pupils attending. Organized by Mrs. Ball in 1920 it has made a distinct place for itself in the life of the community.

THINK THIS OVER

Do you suppose there is a woman in your church who could truthfully say that she had never heard of a Women's Missionary Association in our denomination? This, to some, may sound like an impossibility, but such a person was recently found, and in enlightened New England, too! No, she had not just come among us; from early childhood her affiliation had been with the Universalist Church.

Such a discovery should make each one of us who professes to be interested in the W. N. M. A. stop and think, and think hard. Just how much *do* we talk about the missionary society, especially to those who are not members? If we are vitally interested in its welfare it is inevitable that our conversation will include references to it.

It lies within the power of every one of us to reach out to others—to ask that they become members of the local society and to speak with enthusiasm of the work being done by our Association to-day.

May we become so filled with the spirit and purpose of it all that it will be evident at once that we are church women, missionary women, religious women. And may our conversation reveal the fact that ours is the King's business.

Young People's Christian Union

THE DIRECTOR'S DATES

Jan. 21. Tuttle Church, Minneapolis, Minn.

Jan. 28. Morning, Palmer, Mass.

Jan. 28. Evening, Amrad Broadcasting Station (Young People's Day service to be broadcast at 8.30 p. m., Eastern Time.)

* *

FOUR SEASONS A DAY

Some people think that it is summer all the time at this season of the year in southern California. So far as my experience goes it is summer every day, but it is also autumn and winter and spring during each twenty-four hours. Summer lasts from 10 a. m. to 4 p. m., or thereabouts.

Never again will I say that I would not care to live in California because of the monotony of the weather. For changeableness it has New England beaten forty ways—only it changes according to schedule, just as the railroads out here are run, and not by accident and unexpectedly, like the New England climate and some of the New England railroads.

A large part of my journey was made on one of the transcontinental trains, running from Chicago to Los Angeles in seventy-three hours, and we arrived at the end of the run exactly on the minute.

California Folks

I am quite convinced that if the California boosters would talk more about the kind of folks there are out here, they would make this seem even more like heaven than they do with their stories of the weather. But this may be cause and effect: perhaps they sing "There is California sunshine in my soul to-day." They might sing it with perfect truth. Of course there are some people out here who don't let that sunshine into or at least out of their souls, but they are not Universalists!

A Perpetual Convention

Once upon a time people used to sing, expressing their idea of eternal bliss:

"Where congregations ne'er break up,
And Sabbaths have no end."

If I attended regularly our church in Pasadena or Los Angeles I should feel as if I were attending a perpetual convention of our church. Everybody is from somewhere. In the three meetings I have attended so far, I have met Universalists from Maine, Vermont, Massachusetts, New York, Ohio, Illinois, Michigan, Minnesota, "and other states too numerous to mention, as school boys write in their compositions when they can not think of any more." (To quote from Tudor Jenks.)

Three Meetings

A Pasadena Sunday school teachers' meeting, a meeting of the Los Angeles Union and a Y. P. C. U. banquet where the four Universalist churches of southern California were well represented, comprise the opportunities I have so far had to meet our people officially.

To-morrow morning I am to visit the Pasadena Sunday school, so I shall write of that later.

The Los Angeles Union has made the difficult but very necessary transition from a group of young people a little older to a group that is younger, and the latter is carrying on the work in most excellent fashion. The long distance which separates these Unions from the rest has made co-operation a little difficult, for only rarely can a delegate attend the conventions. But the co-operative spirit is here, and it will show itself increasingly.

Last night we had a wireless banquet—it was not eatless, by any means, for the Los Angeles Union had prepared an abundance of good things for us. But the toasts followed the wireless idea, and we tuned out interference, and tuned in for Christian Citizenship and Culture, for Stewardship, Service and Leadership, and with the church. And in between there were songs and yells and cheers and stories so that every one had a good time. The only difference between this and an eastern Y. P. C. U. banquet was that there were more present than there are Unioners in the state. Nearly every Unioner was there and there were numerous visitors, nine coming from Santa Paula, more than seventy-five miles away.

Even these few days have given me every confidence in our California work and workers, in church and Sunday school and Y. P. C. U. There is a spirit, a *verve*, a joy in the work which is the best augury for success. "Every day and in every way they are getting better and better."

Hutchinson, Kan.

On my westward way I spent a Sunday morning in Hutchinson, preaching in the very attractive new church to a congregation of fair size, which I was assured would have been larger but for the absence from the city of several standbys.

This paragraph might well be headed, "Hutchinson Can," for in this growing city of the plains, there is opportunity for hard work that will result in growth both in numbers and influence. The Hutchinson church can become a strong and helpful one, and the Hutchinson people can help the minister who will come to make it so.

Stanley Manning,
Director of Young People's Work.
Pasadena, Jan. 6.

For the Quiet Hour

Lord, who am I to teach the way
To little children, day by day,
So prone myself to go astray?

I teach them knowledge, but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them love for all mankind
And all God's creatures, but I find
My love comes lagging still behind.

Lord, if their guide I still must be
Oh, let the little children see
The teacher leaning hard on Thee.

Leslie Pinckney Hill, in American Friend.

No man can lay in his claim to happiness—I mean happiness that shall last through the fair run of life—without chastity, without temperance, without sobriety, without economy, without self-command and consequently without fortitude, and, let me add, without a liberal and forgiving spirit.

John Mason Good.

We are never so tall as when we bow before the highest we know; we never see so clearly and so deeply as when our mind perceives the divine; we are never so near the heart of reality as when we adore the Christ. The wise men gave expression to their gratitude and joy in and through their gifts; gold for the necessaries of life, and frankincense and myrrh for the higher needs of life. The wise men are ever the greater givers. They do not ignore the lower needs of men; they give their gold, but they never forget the higher needs of love and friendship and truth and ideals; they give their frankincense and myrrh, and there is greater need of these gifts.

Daniel Evans.

"We are going to have a better world; but we must help to make it so by the betterment of our own lives and homes. And then will come the drawing together and the consenting work of all our neighbors of good will. But it is the coming of our Lord Jesus which assures us that we have such a neighbor—one who is in earth as well as heaven, and who is not discouraged when we are discouraged, or weak when we are weak. The living Christ is the assurance of the living Church."

It is not a question, then, of what you know, if you are to be a brother or sister of the Lord. It is not a matter of excited feeling, nor of any glowing or ecstatic rapture. He that doeth the will—though it be often sore, and though the way be dark, and though the wind be chill—he that doeth the will of my Father which is in heaven, the same is my sister and my brother. That means that on dedication of the will depends all fellowship with Jesus Christ.

G. H. Morrison.

Among Our Churches

New York City Letter

Divine Paternity.—Dr. Newton spent a week in Washington, preaching in the Congregational Church daily. Dr. van Schaick preached in the Divine Paternity, Jan. 14. From Jan. 29 to Feb. 2 Dr. Newton will deliver a series of lectures at the Bangor Theological Seminary and the University of Maine. At a watch-night service in the First Dutch Reformed Church, Brooklyn, the preacher was the minister of the Cathedral Church, and on Dec. 27 he spoke before the Grand Lodge of Masons in Boston. This is only a partial view of the demands made upon the New York minister. * * **Washington Heights.**—The pastor, Rev. C. J. Harris, spent Christmas week in his camp with a company of Boy Scouts. A company of fifty members of the Metropolitan Y. P. C. U. visited this church recently and inspired the formation of a Union. "The Fool" was recently given in lecture form. Mr. Channing Pollock, the author, was present and spoke to the congregation. Dr. T. Shaper Knowlson, who parted from the Wesleyans in England upon the question of endless punishment, is to give a course of lectures upon Applied Psychology. * * **The Metropolitan Alliance** met Friday, Jan. 12, at the Divine Paternity. Mrs. Joseph Fort Newton presided, and Dr. Donald Budd Armstrong spoke upon "Health." The next meeting will be held Feb. 9 in All Souls Church. * * **The Annual Banquet** of the Metropolitan Y. P. C. U. will be held at Stanley's, 198 Broadway, Friday, Jan. 26. The Rev. R. L. Brooks of Texas will be the guest and speaker. * * **A Romance** of interest to the Church is announced in the *Brooklyn Eagle*. Mr. Herbert F. Gunnison, publisher of the *Eagle* and organizer of Tours at Home and Abroad, will marry Mrs. Baldwin, a lady who was a member of the party that visited South America last summer. The wedding will occur in Holy Trinity Church, and a journey will be enjoyed to France and Italy. * * **All Souls.**—A largely attended reception to Mrs. Grose was given Dec. 19. Miss Lois Pinney Clark introduced Mrs. Henry R. Rose and Mrs. Moore, wife of a Methodist minister of Flatbush, who extended felicitations, and offered good advice to the women present. Mrs. Grose, who has traveled extensively and lived in foreign lands, is giving entertaining and instructive talks to the different circles of the Women's League. The "Service of Lights" conducted by the Sunday school was enjoyed by a large congregation, and was most impressive. Mrs. Nickelsen, the devoted parish worker, has been compelled to temporarily relinquish her work because of illness. The many friends of the young lady will joyfully welcome her return, in health. Dr. Grose has secured the motor-car, generously given by his parishioners, and is learning the right way to run the machine. * * **Good Tidings.**—The Y. P. C. U. is engaged in Mission Study under the alluring title of "A Seven Weeks' Trip through India." The amateur play, "Thirteen Plus," with thirteen characters, will be given Feb. 13. A Teacher Training class meets weekly. An invitation to this class is extended to young people within and outside the Church of Good Tidings. The Candle Light service, evening of Dec. 31, was largely attended. The meeting was conducted by Mr. Herbert E. Miller. * * **Our Father.**—Mr. Seth R. Brooks of this church—a student at the Canton Theological School—preached with vim and vision, Dec. 31. The congregation, all friends of the young man, were sincerely appreciative of his presence and word. This year for the first time in the history of the church a watch night service was held. The attendance, fine spirit and resolute vision justified the meeting. The Rev. Allison Ray Heaps of the Lewis Avenue Congregational Church recently gave his illustrated lecture upon "The Man Who Played God." It was a pronounced success. This lecture and others may be secured of Mr. Heaps for use by our ministers.

Thomas Edward Potterton.

Church News and Interests

PERSONAL

Dr. A. Wakefield Slaten, the Baptist minister who was driven from the pulpit of the William Jewell Baptist College, Liberty, Mo., has accepted a call to the Third Unitarian Church of Chicago.

Dr. A. Eugene Bartlett, pastor of the First Congregational Church of Pontiac, Michigan, writes as follows: "I am happy in my new field and larger opportunity. I like the liberality of the Congregationalists, their willingness to serve and their zeal for missions. My church here, already large, is growing rapidly. Just now we are making arrangements for our own missionary in India."

The address of the Rev. Clara E. Morgan is now 25 Genesee St., Hornell, N. Y.

Connecticut

Meriden.—Rev. H. B. Taylor, pastor. The annual supper in November drew the usual large crowd. Rev. Maude Lyon Cary and Dr. Edson Reifsnider were the outside speakers. Dr. Theodore Fischer, State Superintendent and member of the parish, sent a message of encouragement and cheer. Mrs. Cary gave a dramatic picture of the life of a woman in India. Dr. Reifsnider was witty and wise, as usual. The last of the denominational bars are down. A Meriden Universalist may now join the Y. M. C. A. or the Roman Catholic Community House on terms of perfect equality with all other members. The Mission Circle is more zealous than ever in advancing missionary causes. With only a third of the church year passed over $250 has been raised and paid for Southern missions, Japan, the Clara Barton home, Camp Hill, etc. The Circle has still a long list to work off, but it means to maintain its place as the premier circle of the state in all ways. The Union meetings held in City Hall on Sunday nights from the first Monday in January to Easter attract crowds that seldom fall below a thousand and rise to sixteen hundred. Dr. Vincent E. Tomlinson, Dr. Frederick Hamilton and Dr. Frank Oliver Hall will represent us this year. The minister is chairman of the speakers' committee. The Open Forum in our church on Sunday afternoons started with a bang and larger crowds make a larger noise at each new meeting. The Forum meets a community need. When the city government failed to make an appropriation for city playgrounds last year Mr. Oscar Dossin of this parish and the minister conferred. Largely because of the efforts of Mr. Dossin in securing private funds, public playgrounds, properly equipped and directed, were carried on with such success last summer that an association, with Mr. Dossin as president, is out with a comprehensive all-the-year program of recreation. It means one of the most advanced steps ever taken here for community unity. When the annual meeting is held in February, reports will show that St. Paul's is practically an every-day church, that the Sunday school is three times larger than in 1918, when Mr. Taylor came to Meriden, also that the annual income without additional legacies is 50 per cent larger than at that period. The new Y. P. C. U. is as near to 100 per cent loyalty and efficiency as most organizations can claim. The Unioners carried about twenty wreaths to shut-ins for the Enterprise Club on Christmas eve and sang Christmas carols.

Illinois

Elgin.—Rev. F. D. Adams, D. D., pastor. The New Year has started in very auspiciously for the Ladies' Society of the Elgin church. On Jan. 4 under the management of Mrs. M. Marshall Groce, we gave our first annual luncheon, inviting all the women of the church, and seventy-five sat down to tables gay with holiday decorations. Musical numbers by Mrs. Margaret Brink were greatly enjoyed between courses and poems appropriate to the occasion were read by Mrs. Lucy Baldwin. Also a

reading by Mrs. F. D. Adams. The yearly reports were listened to with great interest and at the close of the session several new members were added to the society. The Unity Cinema Girls did the serving most creditably. The old officers were all re-elected and the next meeting will be Officers Day, at the home of the president, Mrs. Emma Clark.

Galesburg.—Rev. Pliny A. Allen, pastor. The annual parish meeting was held Jan. 5 preceded by a supper prepared by the ladies of the Women's League. All reports were inspiring. The Women's League besides its regular contribution of $100 a month toward expenses, has helped on many other things besides giving to outside charities. The Sunday school has contributed to Armenia, Japan and Suffolk. Officers were elected as follows: Moderator, C. H. Webster; treasurer, J. E. Webster; clerk, C. M. Poor; trustees, Mrs. Bertha Taggart, two years, Dr. E. N. Nash and Mr. N. O. Crissey, three years.

Indiana

Indianapolis.—Rev. Edwin Cunningham, pastor. This church is to be congratulated on having had for so many years the faithful services and the loving fellowship of two members who have recently passed on—Miss Eliza Wagner and Mrs. Hattie C. Webster. Their departure is a great loss, but they leave a memory which is an ever present inspiration to those who remain to carry on to greater fruition the work they helped to establish.

Maine

Bangor.—Rev. Ashley A. Smith, pastor. A Memorial Tablet has been placed at the right of the pulpit, given in memory of Mrs. Sophronia M. Tilson by her daughter, Mrs. Charles Stinchfield of Detroit.

Maryland

Baltimore.—Preachers for January are Rev. Wm. P. F. Ferguson of Franklin, Penn., Rev. Harry A. Hersey, and Rev. H. A. Abbott. Feb. 4 Rev. L. W. Coons, D. D., State Superintendent for Massachusetts, Feb. 11 a Near East Relief Speaker, Feb. 18 Rev. G. E. Huntley, D. D., Feb. 25 Dr. L. G. Powers.

New York

Albion.—Rev. L. H. Robinson, pastor. Our Ladies' Aid Society celebrated its thirtieth anniversary Oct. 11. A luncheon was served to members in the church dining room, fifty-seven being present. The history of the society, written and read by Miss Culver, was an interesting feature of the occasion. Letters were read from former members and some were present in person. The annual fair and supper by the Ladies' Aid and Mission Circle was held Nov. 28. It was largely attended and well patronized, netting about $450. Rally Sunday was observed in the Sunday school with good attendance. On Japan Sunday we had a program of Japanese songs and sketches of our work in Japan. The Christmas service had special music and an excellent sermon by our pastor, followed in Sunday school by distribution of gifts to the children and a program of Christmas songs and recitations; in the evening, a sacred concert was rendered by the orchestra.

Fort Plain.—Rev. Herbert Frank Moulton, pastor. Thinking that some other church may be helped we announce our new "Birthday Parish Bulletin." Copies can be had of Mrs. Charles Rouse, Reid St. In part we give plan: 1. As you come in and lay down your gift as usual, two women will ask your name and month and day of your birth—not the year. (If you give the year you will be fined $1.00.) 2. A tag will be given you with month and day of the month (not year) of your birth. The tables will be twelve long ones, named January, etc., for the months of the year. You will eat at table named for the month you were born. No one will be allowed at a table without a "month tag," so get your tag as you come in. If you were born in June you will sit at June table, or in November at that table, etc. No two can sit together unless they were born the same month. Get your tag, wear it, and your seat at table marked for the month in which you came into this part of God's universe. As a birthday gift to a friend give a year's subscription to the *Universalist Leader*. Only $2.00. Hand money to minister and he will do the rest for you.

Utica.—Rev. L. C. Nichols, pastor. The annual fair by the ladies of the parish was the greatest success ever held. A net sum of over $550 was received. There were five other fairs being held at the time but Universalist cooking can be counted on to draw the people. The National Council of State Superintendents met in Utica in December and had a full representation except for one member. At a parish supper the first night a feast of wit was enjoyed as given by the visitors, and the second night people at the mass meeting were carried off their feet by stirring addresses by Dr. Coons and Dr. Lowe. It was a great meeting and a fine note of optimism emanated from every member of the Council. On Christmas Sunday the church was made beautiful by an immense picture of the plains of Bethlehem which covered the entire front end of the church. At either side of the picture was a large tree illuminated with colored lights. The choir rendered the cantata, "The Star of Bethlehem." The Sunday school exercises were held on the night following Christmas and a fine time enjoyed. Mr. and Mrs. Nichols were remembered by the gift of a purse filled with gold. On Jan. 8 the annual parish meeting was held. This meeting was marked by great rejoicing because the debt was paid on the church and the mortgage was burned. Not only was the mortgage burned but an endowment of nearly $20,000 was established at the same time. A weekly bulletin is being published and sent out to all who are interested in the church.

Edwards.—On Sept. 29, 1922, a parish meeting and supper were held in the church parlors and it was decided to reopen church on Oct. 1. John Brush and Charles Claire Blauvelt of St. Lawrence Theological School were invited to preach alternately. The church is doing splendid work, also the Sunday school, which has a membership of seventy-five. On Dec. 16, the annual church bazar and supper given by the Ladies' Guild, net proceeds $127.45. On Saturday evening, Dec. 23, a Children's Christmas tree and party were held at the church, fifty-six being present. Sunday morning the Sunday school gave a Christmas program followed by a Christmas story by Mr. Blauvelt, who spent his holiday vacation in Edwards. The Ladies' Guild has elected the following officers: President, Mrs. Weldon Padgett; vice-president, Mrs. E. C. Gregory; secretary, Miss Ida Morrow; treasurer, Mrs. William Chapin.

Middleport.—Rev. E. H. Carritt, pastor. The pageant, "When the Star Shone," which was repeated Sunday evening, Dec. 31, was again presented before a crowded house. It was one of the finest things ever given in Middleport. It has been the custom in the Middleport church to hold quarterly meetings when committees on flowers, sick, and visiting are elected, and at this time the various committees give their report. Since Mr. Carritt has taken charge of the church here, he and the flower committee have arranged a program for the Sundays during the year where flowers are given each Sunday in memory of friends or relatives. The flowers are then taken to the sick or shut-in. Dec. 31 the Sunday school elected officers. Mrs. Carritt began Saturday, Jan. 6, with a course of lectures on "Historic Ornament" to a class of young girls called the Merry Maids Class. The first was on Egyptian architecture. These lectures will be held once each week.

Ohio

Eldorado.—Rev. Thomas M. Murray, pastor. Our church is in good working condition and a fine spirit prevails. In September we held our annual picnic and outing in conjunction with the Eaton church, of which Mr. Murray is also pastor. In October our church entertained the Montgomery Association. Before entertaining the association the ladies of the W. U. M. A. decided that the church needed a renovating and interior decorations. With only five weeks in which to accomplish the task, they went after it with much vim, and when the association met everything was in readiness and the church looked beautiful with its new dress of paint, paper, etc. With other work done on the church, the cost was about $400, all paid by the W. U. M. A. On Christmas Sunday the Sunday school gave a beautiful Christmas service entitled "A Giving Christmas," and an offering was taken for the Near East Relief. The

tle ones were also given a treat. We also ent a box of clothing, etc., to the Suffolk chool. On Sunday, Jan. 7, the Sunday chool and church held an all day service the church. Basket dinner was served the basement. On that day the newly ected officers of the Sunday school took heir places, with Eddie Kimmel, superinendent presiding. The church also held nnual election and business meeting on hat day and good reports for the year were iven. Most of the old officers were reained. The W. U. M. A. hold regular evotional meetings every two weeks.

Pennsylvania

Smithton.—The Sunday school is doing ood work. On Dec. 9 we held a very uccessful bazar. Miss Jennie Lois Ellis has rganized a Home Department for our Sunay school with twenty-four members.

Scranton.—Rev. W. H. McGlauflin, D., pastor. The Women's Association eld its Christmas sale and dinner, Dec. 7. net receipts, $220, in spite of a severe eet storm and icebound streets. The nnual meeting of the Association came an. 3. Reports showed total receipts for he year of over $1400. The gifts for misionary, benevolent and church extension urposes were over $900. The Young Peole's Christian Union recently managed a ocial and supper with a view of purchasing victrola. The occasion was a fine sucess in both numbers and financial returns. The climax of enjoyment came when it was nnounced that Mr. and Mrs. A. B. Benamin would make a present of the desired nstrument, and returns of the evening ould go to the treasury for other purposes. $150 instrument has been installed. The Union holds its regular meeting each Sunay evening at 6.30. The attendance has ad a decided increase over previous years, he credit for which belongs chiefly to the fficient president, Miss Helen Wardell. ervices of worship have of late attracted pecial attention. Miss Jennie L. Ellis, he State Sunday School Missionary, spoke rom the pulpit one Sunday morning. nother Sunday brought the appeal for Near East Relief, and over $500 in cash nd pledges was secured. Japan Sunday as observed and the offering for our misionaries reached $100. At the Sunday vening services lectures, illustrated through he stereopticon, are drawing large conregations, often testing the capacity of he auditorium. Dr. McGlauflin is in emand for many occasions. He delivered he sermon in the Second Presbyterian Church at the Union Thanksgiving services. t was a "first" event of its kind, no minister of our faith having previously been ccorded the honor. The sermon was eproduced in a local paper. Dr. McGlauflin was the speaker at a large patriotic neeting in November and another in Deember, it being the reunion of the 143d Regiment, Pennsylvania Volunteers, G. A. R., and Dr. McGlauflin was re-elected the onorary chaplain. He also delivered an address to the Rotary Club at its noon luncheon, in December, and he is booked to deliver a course of lectures running through February and March, before the local Club of Applied Psychology.

Vermont

Barre.—Rev. W. H. Skeels, pastor. The annual meeting of the church was held Friday evening, Jan. 5. The reports of the several officers showed a satisfactory condition existing in all departments of the church. The Every-Member-Canvass on Dec. 17 took care of the pledges for the coming year so that no money raising was indulged in. A committee was authorized to find ways and means with which to paint the church and parsonage and redecorate the interior of the church during the coming season. Mr. R. L. Davison, principal of Goddard Seminary, was elected president of the parish. The church and seminary are working together for the increase of our faith in this section of the state and country and we believe our efforts will prove successful.

* *

CHURCH MEMBERS REPORTED IN 1923

Previously reported	6
Eldorado, Ohio	4
Philadelphia, Messiah	5
New Haven, Conn.	3
Total	18

CHRISTENINGS

Eldorado, Ohio, 4.

* *

"THE TRUTH ABOUT THE BIBLE"

The American Institute of Sacred Literature, Hyde Park, Chicago, announces a new course of study to be issued monthly in the *Institute*. It gives a very suggestive title, "The Truth about the Bible."

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L. S. McC.

* *

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Jan. 10, 1922.

* *

HERBERT L. STOUGHTON

Herbert L. Stoughton, for many years secretary of the Iowa Universalist Convention, and one of the pillars of his faith in that state, died at his home in Osage, Dec. 3, the forty-eighth anniversary of his birth, after several weeks illness which developed into uremic poisoning.

He was a son of Mr. and Mrs. George M. Stoughton, pioneer Universalists in Iowa. When about eight years of age he suffered an attack of infantile paralysis and never walked again, although his activity and usefulness were never interfered with by this physical handicap. He was a graduate of the public schools, of the classical, scientific and business courses of Cedar Valley Seminary and Junior College, Osage, of which institution in later years he was one of the most devoted officials, of Lombard College, lacking but two credits of his master's degree, for a time being one of the trustees. After one year in the University of Southern California he graduated from the law department of the University of Minnesota in 1905. In the same year he was admitted to the bar in Iowa, began practise in his home town, and was married to Miss Elizabeth Higgins of Minneapolis.

Mr. Stoughton was one of the most remarkable men not only of his community but of his state, in seventeen years of public life winning a place for himself which men with every advantage and none of his handicaps found it impossible to achieve. Although he was obliged to go about in a wheel-chair, he never needed an attendant and took his place in the affairs of his time as capably as any one else, driving his car and doing many other things considered out of the question for men so situated.

Besides being a lawyer of exceptional judgment and ability, who had to win his practise as any other lawyer does, he was clerk of his church, superintendent of his Sunday school, vice-president of a bank, a justice of the peace in whose court many problems were settled without cost or

publicity to those involved, a member of the city council, acting as mayor in the latter's absence, and secretary of the Bar Association, Osage Hospital and Spring Park Association. His work as chairman of the county Red Cross during the war, and later as head of the soldiers' relief department, was as much an offering of his all as that made by any soldier on the field, and was a constant source of wonder to those who knew him. He was a member of Osage Lodge, No. 159 K. of P., having passed all the chairs, and a charter member of the Lions' Club, of which he was director at the time of his death.

Mr. Stoughton is survived by his wife, one daughter, Margaret, one son, George, and one brother, George. Funeral services were held Jan. 3, 1923, in the church of which he was devoted as few laymen are, by his pastor, Rev. E. A. Lewis, and Rev. A. W. Altenbern of Junction City, Kansas, all business places in the city being closed in his honor at the time of the service.

* *

DENOMINATIONAL CALENDAR

Jan. 25. Public meeting of the W. U. M. S. of Massachusetts, at Malden, Mass.

Notices

MASSACHUSETTS FELLOWSHIP COMMITTEE

Transfers have been accepted from Maine of A. A. Blair, from Pennsylvania of J. L. Dowson, from Alabama of Charles E. Clark.

Ordained clergyman's license has been granted to Rev. Henry G. Ives of Amherst, a Unitarian.

Harry E. Adams, Secretary.

* *

ALABAMA FELLOWSHIP COMMITTEE

Rev. Charles E. Clark has been granted a letter of transfer from the Alabama State Convention to the Massachusetts State Convention, and has been accepted, and Dr. Clark has been granted fellowship in the Massachusetts Convention from Jan. 2, 1923.

Robert Garner, Secretary.

* *

NEW HAMPSHIRE FELLOWSHIP COMMITTEE

On Jan. 3, 1923, fellowship was granted to Albertie S. Phillips Dudley, on letter of transfer from Vermont and Province of Quebec Fellowship Committee.

Frank W. Whippen, Secretary.

* *

OLD COLONY ASSOCIATION

The quarterly meeting of the Old Colony Association will be held Jan. 25 at Weymouth, Mass.

Morning session at 10.30. Rev. L. W. Attwood president. Devotions led by Rev. Ezra Hoyt. Sermon by Rev. Barton Watson. Address by Dr. Charles Conklin.

Afternoon session at 1.30. Business. Addresses by Rev. S. E. Franc and Rev. J. B. Reardon.

* *

PUBLIC MEETING MASSACHUSETTS W. U. M. S.

A Public Meeting of the Woman's Universalist Missionary Society of Massachusetts will be held at the Universalist Church in Malden, Thursday, Jan. 25.

10.15 a. m. Mrs. Hendrik Vossema, District Vice-President, presiding. Address, "Southern Mission Work," Rev. Alfred J. Cardall. Organ solo, Mrs. Grace B. Coburn. Address, "Universalism in Texas," Rev. R. L. Brooks, Texas State Superintendent and Y. P. C. U. Missionary. "Co-Workers"—a period under the auspices of the literature department. Mrs. Vivian Moore, National Chairman, Mrs. Carol T. Restall, State Chairman. Speaker to be announced.

Box luncheon. Coffee served by Malden Circle. Luncheon speaker, Rev. C. Guy Robbins, D. D.

2 p. m. Miss Grace F. White, State President, presiding. Devotional Period, Rev. C. J. Cowing. Offering. "Listening In" Stories, read by Mrs. John E. Burns. Address, "What Shall We Have, Therefore?" Rev. Leroy W. Coons, D. D., State Superintendent. Playlet, "The Evil Trio," presented by the young people of the Malden Church.

Trains—Boston to Malden—8.10 a. m., 10.35, 11.15, 11.50, 12.15 p. m. At Malden take Florence St., to Pleasant St., church on corner of Pleasant and Elm Street—five minutes walk.

Elevated—Go to Elevated Station. Change at Everett to car marked Pleasant Street, Malden or Edgeworth. Either of these cars pass church. Leave car at Elm street.

* *

PROVIDENCE 1923 CONVENTION

The Board of Trustees, through its chairman, has appointed the following as a general Committee of Arrangements for the next session of the Convention to be held in Providence, R. I., Oct. 24-28, 1923: President Roger S. Galer, Rev. Henry R. Rose, D. D., and Secretary Roger F. Etz, with representatives from Providence to be added.

Suggestions to be considered by the Committee will be welcomed. Send correspondence to Rev. Roger F. Etz, Secretary, 176 Newbury Street, Boston, Mass.

* *

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I want two young preachers for work in the Mid-West District. Must be somewhat experienced, and live wires. Either single or married men acceptable. Churches will pay $1500 to $1800. Address Rev. Luther Riley Robinson, 6010 Dorchester Ave., Chicago, Ill.

Obituary

Mr. and Mrs. Jacob R. Hough

Mrs. Susan Hough, wife of Jacob R. Hough, after a long and painful illness, passed to the higher life on Oct. 27, 1922. Mrs. Hough was an old Universalist and one of the old settlers of Smithton, Pa. Rev. Herbert H. Graves, of Girard, conducted the funeral service in the Universalist church at Smithton.

On Nov. 13, Mr. Hough was taken suddenly ill and in two hours he was called home. Mr. Hough was a Universalist all his life, one of the pillars in the Universalist church in Smithton, and will be greatly missed, as will his wife. Mr. Hough was aged seventy-nine years, his wife one year younger than he. Mr. Graves conducted the funeral service for Mr. Hough also.

Henry Ward

At the good old age of eighty-four Henry Ward of North Orange, Mass., passed away at the home of his son, Henry, Nov. 7, 1922. A faithful Universalist, connected with our North Orange parish throughout all his years, a member of the church, holding in later years the office of deacon, he lived a consistent Christian life. He was known far and near and respected everywhere for the virtues of his character. In his heart was "the law of kindness." He was a hard working farmer, efficient in that vocation. A regular attendant at church, a liberal helper, his loss will be felt in that ancient country parish.

He was one of eleven children only three of whom are now living—Mrs. Laura Rich of Orange, Mass., Mrs. Julia Brooks of Grand Rapids, Mich., Mrs. Wales Ward of Troy, N. Y. One son, four grandchildren and ten great-grandchildren survive him.

His funeral was held at his home, his pastor, Rev. Rev. G. L. Mason, officiating, a large throng of neighbors and friends from places far and near attending.

C. C.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Crackling

The mother-in-law has always predominated among the jokes; therefore no one but the Princess Hermine's children can realize what a joke a father-in-law can be.—*Chicago Journal of Commerce.*

* *

A man called at the village post-office for a registered letter which he knew would be awaiting him. The letter was there, but the clerk demurred at handing it over, as he had no means of identifying the caller. The caller took a photograph of himself from his pocket, remarking, "I think that ought to satisfy you as to who I am." The clerk looked long and earnestly at the portrait and then said: "Yes, that's you, right enough. Here's your letter."—*Kansas City Star.*

* *

Of course it is none of our business, but it does seem as if young John D. in advising people not to buy automobiles is sort of crabbing father's business.—*New York Tribune.*

* *

"Yes. It was love at first sight."

"But why didn't you marry her?"

"I have seen her several times since."—*Karikaturen (Christiania).*

* *

"Augh—waugh—gr-r-r!"

It was the baby, and he had made similar remarks steadily for the last hour. Mr. Appel's hair—what was left of it—stood on end.

"Gnow—ahwb—wombdgon fibrour-r-r!" remarked the baby lustily, while the people living across the way rose from their beds and closed the windows ostentatiously.

Mr. Appel ground his teeth. "To think," he murmured wearily, "that I should have lived to become the father of a train announcer."—*Arkansas Utility News.*

* *

Mother (outside movie theater): "Come along, darling, it's getting late. We must go home."

Small Daughter: "Boo-oo—Don't want to go. Want to stay and see some more people shot!"—*London Opinion.*

* *

The late Mr. Winstead of North Carolina was taking Father Clayton, a pioneer Universalist preacher, some twenty-five or thirty miles "up country" to attend a service. Stopping at noon in a little grove to eat and feed their horses, they were approached by an old negro who said:

"Howdy, Marse Bob. Who is that you got with you?"

"That is my preacher, Sam," said Mr. Winstead.

"Is that the man who says there ain't no hell?"

"Yes, he is the man."

"Well, he's getting along. He'll shore find out in ten or fifteen years."

"What do you mean, Sam?"

"I means God ain't going to let no man escape, who doubts His biggest business."

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